

A  
WORKEMAN.

That  
NEEDETH NOT  
TO BE ASHAMED:

OR  
*The faithfull Steward of Gods house.*

A Sermon describing the duety of a godly  
MINISTER, both in his DOCTRINE and  
in his LIFE.

By CHARLES RICHARDSON, Preacher at  
S. KATHARINES, neere the Tower of  
LONDON.

LUKE 12. 42.

*Who is a faithfull and wise Steward, whom his Lord shall  
make ruler over his household, to give them their portion  
of meate in due season?*

---

LONDON,

Printed by W. Stansby, for William Barret, and are to be  
sold at his shop in Paules Church-yard, at the  
signe of the three Pigeons.

1616.

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TO  
MY REVEREND  
GOOD FRIEND M<sup>R</sup>. D.  
SPARKE, MINISTER OF GODS  
WORD AT BLETCHLEY IN  
BUCKINGHAMSHIRE,  
Grace and Peace.

---



*Engl. J. E. Baldwin 12539 Monmouth*

*Ir, I present vnto you  
here a Sermon, pen-  
ned by mee, concer-  
ning the duty of a  
Godly Minister. I  
confesse, it may be  
thought great pre-  
sumption, that I, who  
am the least of many  
thousands of my brethren, should take vpon me*

A 3

to

1063133

## The Epistle Dedicatorie.

\* Magis mihi  
discendum  
quam docen-  
dum, *Macro-  
bius, Saturni. l. 1. c. 4.*  
a Sui magis  
admonendi,  
quam aliorum  
docendi gra-  
tia, *lib. 16. c. 5.*

b Venerabilis  
non annorum  
sed virtutum  
numero, *Bern.  
de amore Dei,  
part. 2.*

c Senec. de  
breuit. vitæ.

*Prou. 16. 31.*

to teach others, \* who stand more need to learne  
my selfe. But I may truly say, as <sup>a</sup> A. Gellius said  
of a certaine booke of Lælius, That I writ it ra-  
ther for mine owne admonition, then for the instru-  
ction of others. Whatsoever it is, I am bold to  
publish it to the view of the world in your name,  
both in regard of that desire I haue to testifie my  
thankfulnesse vnto you, for the great and vnde-  
serued kindnesse, I haue many waies found at your  
hands, especially for that (as I doe willingly ac-  
knowledge) you were the first that perswaded and  
encouraged me to enter into the Ministry, and the  
first place which I had in the Church, I had of your  
free gift: and also in respect of that reuerence,  
which I beare vnto your graue and venerable old  
Age: <sup>b</sup> Venerable, I say, not so much in number of  
yeeres (though they bee very many) as in aboun-  
dance of vertue. It is not with you, as it is with  
too many, who being decrepit with age, and ready  
to be laid on the Beere, <sup>c</sup> haue no other argument  
to proue that they haue liued long, but their gray  
haires and their wrinckles. But you haue verified  
that speech of S A L O M O N, Age is a crowne  
of glory, when it is found in the way of  
righteousnesse. The paines that you haue taken  
in



## The Epistle Dedicatorie.

in the Church, in preaching the Word in season <sup>2.Tim.4.3.</sup> and out of season (as the Apostle commandeth) will no doubt make you famous to posterity: especially considering, that euen now when your strength is spent, and your body worne, so as you might iustly with \* Veianius, long agoe haue hang-  
 ged vp your armour, and betaken your selfe to rest, yet still you continue your wonted labour, as though you desired to end your life & your preaching both at once. And when you shall be gathered hence as a ricke of Corne, you shall suruiue in those three worthy Sonnes of yours, whom you haue  
 beene carefull to traine vp in the Schooles of the Prophets; two of them being already profitable Ministers in the Church; and the third, as he hath  
 attained to a great measure of learning: so, I doubt not, but he will imploy it to the edification of the body of Christ. But I am not willing to detain you with any further mention of these things. I beseech you to accept of these weake meditations, with the same minde and affection, wherewith I offer them. And howsoeuer, I confesse, they be not worthy the exercise of great Diuines: yet if hereby I may excite some yong beginners, to the more conscionable discharge of their  
 dueties,

\* ---Veianius  
 armis Herculis  
 ad postem fixis  
 latet abditus  
 agro, Horat.

M. Thomas  
 Sparke of New  
 Colledge in  
 Oxford.  
 M. Andrew  
 Sparke of Peter-house in  
 Cambridge.  
 M. William  
 Sparke of  
 Magdalen  
 Colledge in  
 Oxford.

Cypr. in Sym-  
 bolum Apo-  
 stolorum.

The Epistle Dedicatorie.  
*dueties, I shall thinke my labour well bestowed.  
I pray God still to blesse your godly labours,  
that when you shall haue finished your  
course, you may receive that  
Crowne of righteousnesse,  
which is laid vp for  
you in the King-  
dome of hea-  
ven.*

Your W. in all Christian  
affection,

CHARLES RICHARDSON.

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Errata.

Page, 15. lin. 8. for *happines* read *honor*. p. 21. l. 27. for *and* read *the*. p. 23. l. 32. after *find*  
r. *them*. p. 26. l. 14. for *Trade*, r. *scale*. p. 42. l. 5. for *with*, r. *so*. p. 45. l. 23. put out these words  
*and the worke is an establisshment to the life*. p. 46. l. 27. after *rightnesse*, r. *may be*. p. 47. l. 31.  
for *beal*, r. *beare*. p. 55. l. 24. for *they*, r. *be*. p. 67. l. 27. for *filler*, r. *filler*.



# A SERMON, DESCRIBING THE DVTY OF A GODLY MINISTER.

2. TIM. 2. 15.

*Study to shew thy selfe approued vnto God, a Worke-man  
that needeth not to be asbamed, diuiding the Word of  
truth aright.*



His *Timothew*, to whom  
both these Epistles are  
written, hauing beene  
brought vp in the know-  
ledge of the holy Scrip-  
tures from his cradle; and  
hauing alwaies been faith-  
full in the profession of  
Christian Religion, was  
therefore in very great e-  
stimation with the *Apo-  
stle Paul*; and was either

2. Tim. 3. 15.

AL. 16. 3. 4. &

20. 4. & Rom.

16. 21.

one of his Companions in his peregrinations; or else  
when the *Apostle* himselfe was kept in prison, he employed  
him as a *Minister*, and sent him to confirme the Churches  
which he had planted. Thus was he sent to the *Corinthi-*

B

ans,

1. Cor. 4. 17.

1. Thes. 3. 2.

1. Cor. 4. 17. &amp;

16. 10. Phil. 2.

22. &amp; 1. Thes. 3.

2.

Act. 16. 9. 10.

1. Tim. 1. 3.

1. Tim. 3. 15.

2. Tim. 1. 4.

1. Tim. 3. 14.

2. Tim. 4. 6.

ans, To put them in remembrance of that which the *Apostle* had taught. Thus was he also sent to the *Thessalonians*, To establish them, and to comfort them touching their faith. For this cause, wheresoeuer the *Apostle* maketh mention of him, he doth alwayes giue him very great commendation. Now, when the *Apostle* was himselfe to depart into *Macedonia*, where the Lord had called him by a vision to preach the *Gospel*; he left *Timotheus* at *Ephesus*, to resist the false Teachers, which were crept into the Church, and began to corrupt sound doctrine, thereby to draw men from the sinceritie of faith. And because there was not yet a sufficient number of *Ministers* in the Church of *Ephesus* to preach the *Gospel*, therefore the *Apostle* giueth him authority, to ordayne as many as should be needfull. And for his better direction in so waighy a businesse, hee writeth the former *Epistle* vnto him; teaching him, what hee is chiefly to respect in the imposition of hands, and shewing, who are to be admitted vnto that great and high calling, and who are to be reiectcd.

And because *Timotheus*, as a louing *Schollar*, was much grieved, and shed many teares, at the departure of so kind a Master, therefore to comfort him, the *Apostle* promised in the former *Epistle*, if it were possible, to come vnto him againe very shortly. But being in the meane while carried as a prisoner to *Rome*, and hauing now no hope euer to returne againe to *Ephesus*, but rather looking euery day for present death: hee writeth this second *Epistle* vnto *Timotheus*, both to confirme and arme him against the feare of persecution, which in regard of his youth might trouble and dismay him: and also, to direct him further, how to behaue himselfe in the gouernement of Gods Church.

But not to spend time in vn-folding the whole *Epistle*, but to come neere the wordes that are to bee handled; in this second Chapter, the *Apostle* first of all exhorteth *Timotheus* vnto cheerefulnesse, and diligence in preaching of the *Gospel*, and to appoint meet and sufficient *Ministers*,  
for

for the propagating of sound doctrine vnto posteritie; which exhortation, with the reasons of it, is continued vnto the 9. verse. Secondly, hee comforteth him by many arguments, both against that offence he might take at his bonds and imprisonment, and also against the feare of persecution, which might befall him selfe likewise: and that vnto the 14. verse. Thirdly, because euen then the Church began to be troubled with contentions, disputations, and strife about words, in the 14. verse he exhorteth him to restraine them to the vttermoſt of his power. And first, the more to terrifie those that delighted in such peeuish oppositions, he bids him vse great vehemency of speech in reproouing them, euen to *protest vnto them before the Lord*; thereby insinuating, how dangerous a thing this litigious and wrangling knowledge is. Then he setteth downe two arguments to dissuade from them, taken from the vnprofitable effects of them. First, that they are *to no profit*, neither to the Teachers themselues, who thereby come to lose the truth: nor yet to their Hearers, who by such courses are not at all built vp in Faith and Charitie, which is the true vse of Christian doctrine. Secondly, that such contentions are so farre from profiting, as that rather they tend to the *perverting of the hearers*: turning them away from true Faith, and so consequently, from euerlasting saluation.

*Altercando veritas amittitur,*  
Caluin. in locum.

1. Tim. 1. 13.

Now, because as *Caluin* obserueth, all this stirre and strife in doctrine ariseth from this Fountayne, that men of good, but vnſanctified wits, desire in a vaine ostentation to vaunt and set forth themselues and their gifts before men: therefore, the *Apostle* in this verse, prescribeth a most excellent remedie for that disease, exhorting *Timothew*, and all other in his place, to cast their eyes vpon God, making it their chiefe studie to approue themselues to him, in the faithfull execution of their ministerie, and in the sincere performance of those dueties which God requireth of them. As if he should say, Let others that delight in it,

B 2

seeke

## The faithfull Steward

seeke to win the applause of men : but doe thou studie to approue thy selfe and thy ministerie vnto God. And thus doe these wordes depend on that which went before. In the handling whereof, for our more orderly proceeding, let vs consider these two things : first, the duetie whereunto the *Apostle* exhorteth *Timotheus* : and secondly, the meanes prescribed for the better performance thereof. The duetie is this, that he *studie to approue himselfe to God*. The meanes whereby this may be effected, are two : first, if he be a *workman*, and such a one as needeth not to be ashamed. Secondly, if he *diuide the Word of truth aright*. And thus much for the opening and resoluing of the wordes. Let vs now proceede to the doctrines and instructions, that arise from them.

σπουδάζων, ἀ  
σπουδῇ, festi-  
natio.

σπουδάζω.

τὴν ταύτην

σπουδῇ

Sollicitè stude  
ante omnia hoc  
labora, &c.

Hieron. in loc.

Doct. 1.

1. Cor. 4. 3. 4.

*Studie to shew thy selfe approued to God.*) The word that is rendred *studie*, is of great force in the *originall*, and signifieth to endeouour to the vttermost of ones power, to vse al diligence, and euen to inforce a mans selfe to doe a thing, and so it is vsed and translated, 2. Pet. 1. 10. *Give diligence to make your calling and election sure.* And, Hebr. 6. 11. *Shew the same diligence.* And therefore *S. Ierome* readeth it, *study carefully or diligently* : and labour for this about all things, &c. This then may bee our first instruction. That it ought to be the chiefe and principall care of a *Minister* of the Word, to approue himselfe vnto God. This was the endeouour of the *Apostle Paul*, as himselfe testifieth. *As touching me*, saith he, *I passe very little to be iudged of you, or of mans iudgement : no, I iudge not mine owne selfe. For I know nothing by my selfe, yet am I not thereby iustified ; but he that iudgeth me, is the Lord.* Vpon which place *Musculus* giueth this good note. The faithfulnessse of a *Minister* of Christ, is not commended in that, that hee appeare faithfull to men, but that hee bee found faithfull of Christ the Lord. And therefore, saith he, this hee studieth most, that from his heart hee may serue Christ, seeking nothing else but to aduance his Kingdome. And in another place  
the

## of Gods house.

the *Apostle* saith, *In declaration of the truth we approue our* 2. Cor. 4. 2.  
*selues to euery mans conscience in the sight of God.* And againe,  
*In all things we approue our selues as the Ministers of God.* The 6. 8. 4.  
 same care ought to bee in all other godly Ministers. The  
 reason is, because euery good Minister is the seruant of  
 God, and that after a speciall manner, as the *Apostle* saith:  
*God is my wiuesse, whom I serue in my Spirit, in the Gospell of* Rom. 1. 9.  
*his Sonne:* and in another place, *Hee counted me faithfull,* 1. Tim. 1. 12.  
 saith he, *and put me in his seruise.* Now, as euery good ser-  
 uant is carefull to approue himselfe to his owne Master,  
 aboue all other: so should euery godly Minister desire most  
 of all to approue himselfe to God. Yea, it is required of  
 earthly seruants, that in the seruice they performe to their  
 bodily masters, they should seeke the approbation of God,  
 and therefore they are commanded, *With good will to serue* Ephes. 6. 7.  
*the Lord, and not men.* And, *Whatsoeuer they doe, to doe it* Col. 3. 23.  
*heartily, as to the Lord, and not vnto men.* Much more should  
 Ministers, who doe immediately serue the Lord, in the  
 worke of the ministerie, seeke to approue themselves vnto  
 him. In the beginning of this Chapter, the *Apostle* calleth  
*Timotheus* (and so all the Ministers of the Word) a good 2. Tim. 2. 3.  
*Souldier of Iesus Christ.* Now, a Souldier hauing by oath  
 bound himselfe to his Captayne, or Generall, endeouoreth  
 so to carry himselfe in the warres, as he may please him that  
 hath chosen him to be a Souldier, as the *Apostle* saith. In like  
 manner, a Minister hauing giuen vp his name, and bound  
 himselfe to fight vnder the Banner, not of some earthly  
 Captayne, as *Alexander*, or *Cesar*, or such like, but of  
*Christ Iesus*, the great Generall of heauen and earth, ought  
 so to behaue himselfe in all things that appertayne vnto  
 his duety, as he may be approued and accepted of him that  
 called him.

This doctrine, to make some vse of it, serueth first, for  
 the iust reproofe of those, who not regarding the appro-  
 bation of God, doe affect and hunt after the vaine and po-  
 pular applause of men: gaping as greedily after it, as the

*Vse 1.*



\* *Pulchrum est  
monstrari digi-  
to, & dicier hic  
est, Perf. Sat. 1.  
Ælian Var. hist.  
lib. 9. cap. 17.*

1. *Thes. 2. 6.*

*Controvers. lib. 5*

*Sen. Epist. 19.*

*Camaleon* doth after the ayre, which is her onely nourishment. \* They count it a goodly matter, that men take notice of them, and point at them for their gifts; yea, many times, though they be neuer so meane that doe it. As it is said of *Demosthenes*, that he was filled with pride, when he heard the Water-bearers whisper something in his commendation, as he passed by them. Now, he that is thus affected, can neuer be sincere in the execution of his ministerie. For he will measure all things by his owne estimation and credit, and will make all that he doth, yea, euen the doctrine that hee deliuereth, to serue to that end. And therefore, the *Apostle* commending the sinceritie of his ministerie to the *Thessalonians*, taketh both God and them to witnesse, that *he neuer sought praise of men, neither of them, nor of others*: insinuating, that if he had sought praise and approbation with men, hee could not haue beene sincere. For as *Seneca* faith well: He that seeketh after praise, is desirous to haue himselfe approued, and not the cause which he handleth; whereupon followeth this fault, that he committeth many necessary things, while hee laboureth onely to make a faire shew. And hence is it, that vaine-glorious *Ministers*, are not the same men in their preaching, when they haue a great Auditory, as when they preach to a few. So that when wee see such a man, famous in the estimation of the people, applauded and commended wherefoeuer hee commeth, wee haue cause to pittie him, and to lament his estate, because he cannot attayne to such fauour by sincere and faithfull dealing. I doe not denie, but a man may lawfully receiue that reuerent estimation, that is due to vertue and good deserts. For it is the commandement of God, that they that are inferiour in gifts, should honor those whose gifts are more eminent, *Exod. 20. 12*. And it is agreeable to iustice, that they that are indued with more excellent gifts of God, and doe vse them to the benefit of others, should in thankfulness receive some recompence. Now, what better recompence can be giuen them, then honor



honor and due respect? Besides, it is very profitable. For they that haue gifts in any measure, are hereby excited and stirred vp to strue to a greater excellency. And the reuerence that is done vnto them, doth procure them authority with others, and cause them to be had in higher reputation, and so their paines and diligence doth the more good. And therefore, the *Apostle* doth not say, that he refused that reuerence and honor that was giuen to him and his *Apostleship*, though he acknowledge that the *Galatians* Gal. 4. 14. receiued him as an *Angell of God*, yea, as *Christ Iesus*: but onely he saith, he affected it not, he sought not after it ambitiously, as too many doe, which is the greatest vanitie in the world. For, as he, *that prayseth himselfe, is not allowed* 2. Cor. 10. 18. (as the *Apostle* saith) so neither is he allowed, that by this meanes is fondly praised of men, *but hee whom the Lord prayseth.*

Secondly, it serueth to admonish euery one of vs, to labour about all things for the Lords approbation in our ministerie, that we may *be Pastors according to his heart*, as the Lord himselfe saith: For this end, first, it is required of vs, that we be faithfull in the discharge of our dueties. The *Apostle* exhorteth earthly seruants, *to shew all good faithfulness* vnto their bodily Masters. Much more must wee be faithfull, that are Gods *Stewards*, to whom he hath committed the dispensation of his holy mysteries: whereupon, faith *Luther*, Let euery man be faithfull in his ministerie. Let him not seeke his owne glory, Let him not rest in the vaine applause of the foolish multitude: but let this be his greatest care, that he may performe his worke well, that is, that hee may purely preach the Gospell. But our faithfulness must especially appeare in this, that we labour to gather Disciples vnto Christ. We may not be like those false Teachers, which the *Apostle* speaketh of, *To draw Disciples after our selues*, that is, to make Sects, and cause men to giue vp their names to vs. But all our endeouour must be to bring men to Christ. And this is insinuated in the *commission*

*Use* 2.

*Jer.* 3. 15.

*Tit.* 2. 10.

*2. Cor.* 4. 1. 2.

*Act.* 10. 30.

- Mat. 23. 19. *mission* which Christ giueth his *Apostles*, and in them the *Mis-*  
*ma. d. n. i. v. o. a. t. i. o. n. i. s.* *nisters* that succeed them, namely, *To goe and teach all Na-*  
*tions*: where the word signifieth to make them *Disciples*.  
 As all the gaine of earthly seruants doth redound vnto  
 their Masters, and not to themselues: so the soules that we  
 gaine by our preaching, should redound vnto God. And  
 therefore, when the *Iewes* began to make account of *Iohn*  
*Ioh. 1. 19. 20.* *Baptist*, both for the austeritie of his life, and for the excel-  
 lency of his preaching, and the rarenesse of his baptism;  
 he would by no meanes suffer them to be too highly con-  
 ceited of him, but laboureth to make them acknowledge  
 Christ, whom hee so farre preferred before himselfe, as hee  
 26. 27. confesseth, hee was not worthy to *vnloose the latchet of his*  
*shoe*. And when his owne Disciples began to dote of him  
 more then was fit, and went about to breed some emula-  
 tion in him against our *Sauour Christ*, because he also be-  
 gan to baptize, and all men came to him, hee telleth them in  
 106. 3. 26. 28 30. plaine termes, that it was meet they should doe so. And as  
 for himselfe, he had told them that he was onely a fore-run-  
 ner sent before him; and saith he, *He must increase, but I*  
*Mat. 11. 3.* *must decrease*. Yea afterwards, hee sendeth them also to  
 Christ, that they might know him to be the only true *Mes-*  
*sias*, and so also become followers of him.

Secondly, we must in all our ministerie chiefly ayme at  
 the glory of God, and the saluation of the people, commit-  
 ted to our charge. It is the generall duty of all Christians,  
 in all their actions to propound the glory of God, as their  
 1. Cor. 10. 31. chiefe and principall scope. *Whatsoever yee doe* (saith the  
*Apostle*) *doe all to the glory of God*. Much more should  
*Ministers* make the glory of God the principall end of all  
 their ministeriall duties. And indeed, the glory of all our  
 actions is wholly due to the Lord, who worketh whatsoe-  
 uer is wrought by vs. We are but instruments in the Lords  
 hand, and therefore, we cannot arrogate any thing to our  
 selues without prejudice to him. *Shall the axe* (saith the  
*Prophet*) *boast it selfe against him that heweth therewith? or*  
*shall*

*shall the Saw exalt it selfe against him that moneth it? If there fore wee see any good effect wrought by our ministerie; let vs say with Dauid, Not vnto vs, O Lord, not vnto vs, but Psa. 117. 1. vnto thy Name giue the glory.*

And for the saluation of the people, the *Apostle* vseth it as an argument to perswade *Timothew*, to be diligent and constant in the discharge of his duety. *Take beede vnto thy selfe*, saith he, *and vnto learning; continue therein: for in doing this, thou shalt saue both thy selfe and them that heare thee.* *1. Tim. 4. 16.* As if hee should haue said, Let them that are desirous of vaine-glorie, please themselues with their owne ambition; let them applaude themselues in the subtilties of their wit; let it be sufficient for thee, to bend thy study to the furtherance of thine owne and the peoples saluation. Thus if we set our selues to bee approued vnto God, the Lord that knoweth our sinceritie, will not be wanting to reward vs liberally, and that euen in this life, making the *Spirit of glorie to rest vpon vs*, as the *Apostle Peter* calleth it. To which purpose *Luther* hath a good saying: If a mans worke bee right, let him be sure that hee shall neuer want glory neither with God, nor with men. As wee see by experience, that they that set themselues conscionably to performe the duties of their calling, the Lord doth sooner or later cause them to bee esteemed and had in reuerence of men, yea many times of such as are enemies to the *Gospel*. The Heathen man could say, that glory is the shadow of vertue, which will accompany men whether they will or no. But as the shaddow sometimes goeth before the bodie, and sometimes followeth after: so glory is sometimes before vs, and presenteth it selfe to our view; sometimes it cometh behinde vs, and is the greater, by how much it is the later, when enuie is ceased, namely after our death. But without all question, howsoeuer it pleaseth the Lord to deale with vs in this life: yet at the great day of Iudgement, *When the chiefe Shepheard shall appeare, we shall receiue an incorruptible Crowne of glory.* *1. Pet. 5. 4.* Then our Master Christ

*Math. 5.21.* *Iesus*, when hee shall come to call vs to account for the talents and gifts which he hath giuen vs, and shall finde that wee haue employed them to the glory of his Name, and the good of his Church, shall say vnto vs, *It is well done, thou good and faithfull seruant: enter into thy Masters ioy.*

Last of all, here is also an admonition for all the hearers of the Word, that they suffer their *Ministers* to performe this duetie. There is a secret corruption in most men, they would haue a Minister to speake to their humours, and to sooth them vp in whatsoeuer they do. If they say the Crow is white, they would haue the Minister to say so too. They

*Isay 30.10.* cannot indure that hee should *prophecie right things vnto them*, but would haue him to speake *flattering things*, as the *Prophet* faith of the people in his time. But, as hath beene said alreadie, The *Minister* is the seruant of Christ, to

whom onely he ought to approoue himselfe, and of whom onely hee ought to labour to draw men to bee followers, and therefore, he must administer and dispense the Word indifferently vnto all, not caring whom he pleaseth or displeaseth, so he may please God. What message soeuer the Lord putteth into his mouth, how harsh soeuer it be, hee must deliuer it faithfully, though all the world be offended at it. As the Lord charged the *Prophet Ieremy*; *Speake vnto them all that I command thee, be not afraid of their faces, lest I destroy thee before them.* The *Minister*, you see, must deale faithfully in the Lords businesse, euen vpon paine of his high displeasure. *Balaam* that false prophet could say, *Must I not take heed to speake that, which the Lord hath put into my mouth?* Much more ought a godly minister to be carefull that way, that though hee might gaine neuer so much by flattering, yet hee must not goe beyond the Word of the

*Lord, to doe lesse or more*: hee must not giue titles to men, not causelessly commend them without desert, *lest his Maker reprove him*, as *Iob* faith, *Iob 32.22.* Yea the *Apostle Paul* faith, *If he should goe about to please men, hee were not the seruant of Christ.* If he should apply his doctrine to mens hu-

*Num. 23.12.* mours

*Numb. 23.18.*

*Gal. 1.10.*

mours and affections, the Lord would neuer approve him. And therefore all this being so, you must giue your *ministers* leaue to discharge their duties in all sinceritie, and not bee offended, though at Gods Commandement, they doe somewhat sharply reprove your sinnes. For as the *Apostles* said of obedience, so may wee say in this case: *Whether it bee right in the sight of God, to please you rather then God, indge ye.* Acts 4-19.

*A Workeman.* The same word is vsed in the parable of the Vineyard, *Math. 20. 1.* and there is translated *labourers*. ἰργάται.  
And so it is vsed, *2. Thes. 3. 10.* where the *Apostle* commandeth, that if *there were any that would not worke, hee should not eate.* From whence ariseth this next instruction: ἰργάζεσθαι.

That the Calling of a *Minister* is a painefull and laborious calling, and he that would approve himselfe and his Ministerie vnto God, hee must be a *workeman*. This the *Apostle* confirmeth in many other places. Exhorting the *Thessalonians* to a reuerent and due estimation of their *Ministers*, Doct. 2.

he saith, *Know them that labour among you, &c.* And in another place, *The Elders*, saith he, *that rule well, are worthy of double honour; especially they which labour in the Word and Doctrine.* In both which places, the word there vsed, doth signify to labour vnto wearinesse. In like manner, exhorting *Timothens* to the performance of his duety, hee bids him, *Watch in all things, doe the works of an Euangelist, &c.* 1. Thes. 5 12.  
And, describing the office of a faithfull *Minister*, he saith, *If any man desire the office of a Bishop, he desireth a worthy worke.* Wherevpon *S. Augustine* saith, (a) The office of a *Bishop* is a name of labour, not of honor: that a man may know that he is no *Bishop*, that would bear rule, but would doe no good. According to that speech of our Saviour, 1. Tim. 5. 17.  
*Math. 9. 37.* *Surely the harvest is great, but the labourers are few: wherefore pray the Lord of the harvest, that he would send forth labourers into his harvest.* κωμωδία.

Where the same word is vsed that is in this place. Whereunto agreeth that saying of *S. Augustine*, that the office of a *Minister* is rather a burden 2. Tim. 4. 5.  
than a glory. 1. Tim. 3. 1.  
(a) *Episcopatus non est operis, non honoris.*  
*De ciu. Dei li. 19 c. 19.*  
*De vit. & morib. cleric. Serm. 11.*

*Didam.*

den then an honor. And *Bernard* saith, Great is the place of *Ministers* in the Kingdome of God : but yet there is no small labour belonging vnto them. So then, though the calling of a *Minister* bee an high and honourable calling, yet it is not a calling of ease, but of labour. And though the worke of the ministry bee a worthy and an excellent worke: yet it is a worke, yea and that a painfull worke.

*Quandoque pa-  
tens nouit, nemo  
docere potest.*

Now the worke and labour of a Minister consisteth in these three things: First, in priuate studie: Secondly, in frequent prayer: Thirdly, in diligent preaching of Gods Word.

For the first: a faithfull Minister must labor in his priuate studie, that he may bee furnished with knowledge, for the better discharge of his dutie. Hee must first learne by studie, before hee can bee fit to teach others. For no man can teach that, whereof hee is ignorant himselfe. The *Moone* and the *Starres* first receiue light themselues from the *Sun*, before they giue light to the inferiour creatures. So must the *Minister* first be inlightened himselfe with the knowledge of the holy Scriptures, before he can instruct others in the same. No man (saith *Gregory*) presumeth to teach any Art, vnlesse by diligent meditation he haue first learned it himselfe. But the regiment of soules is the Art of all Arts, For this cause, the *Prophet Isaiah* had his lips touched with a coale from the Altar, before his commission was renewed to preach to the *Iewes*. And our *Sauour Christ* first opened the vnderstandings of his Disciples, that they might vnderstand the Scriptures: before hee would send them forth to preach the Gospel: and commanded them besides to tarry at *Ierusalem*, till they should be endued with power from an high. To teach vs, that howsoever this extraordinarie and immediate inspiring of men from heaven, be now ceased: yet by ordinarie studie, a man must bee furnished with knowledge, before hee can bee a sufficient teacher and instructor of others. And this doth the *Prophet* require of euery *Priest* in the time of the Law. The *Priests* lippes should

*Isa. 6. 6, 7.*

*Luke 14. 45.*

49.

*Mal. 2. 7.*

should preserve knowledge, and they should seeke the law at his mouth: for he is the messenger of the Lord of Hosts. Whereupon saith Gualter, Ministers must keepe the law of truth, and preserve the knowledge thereof, as it were in a storehouse, that from thence they may bring forth all things, that tend to the edification of the Church. And the Apostle likewise requireth of the Ministers of the Gospell, that they be apt and able to teach others? To which purpose Cyprian hath a good saying: A Minister must not onely teach, but also learne himselve, because he teacheth better that learneth euery day, and profiteth, in learning better things. And this was signified in the mysticall apparell of the Priests: where the Lord commanded Moses to put in the Breast-plate of iudgement, the Vrim and the Thummim, which shall bee upon Aarons heart. Whereby was shaddowed out the cleare knowledge of heauenly things, wherewith the Minister should be ended. A Minister therefore must giue himselve night and day to the studie of Gods Word. (a) Seneca saith of himselve, that he so bent and settled himselve to the study of morall Philosophie, that he suffered no day to passe from him in idleneffe, but applied part of the night to his study, that hee did not giue himselve to sleepe, till hee was overcome with it, and when his eyes were wearied, and ready to fall downe with watching, yet still he kept them in worke. And it is reported of Aristotle, that while he was searching out the nature of things, he neuer vsed to sleepe, but with an iron ball in his hand, hanging ouer a brasen panne, that when it should fall out of his hand, the sound of it might awake him. If these men were thus painefull, in labouring to attaine to the knowledge of Philosophie, for their owne priuate contemplation: how much more painefull should a Minister be in the study of the Word of God, whereby hee may be enabled to teach others? Dauid maketh it the proprietie of euery godly man, to meditate in the Law of the Lord night and day: Psal. 1. 2. And our Saviour Christ commandeth all

1. Tim 3. 2.

2. Tim. 2. 2.

Cyprian ad Pomp.

Exod. 28. 30.

(a) Epist. 3.



Io'n 3.39.

Ephes. 4. 11. 12.

Matth. 13. 52.

A.B. 13. 15.

Heb. 5. 12.

Pet. Mart. de  
dignit. minist. ex  
Mal, 2. 7.

Bern. Declam.

Christians in generall, *to search the Scriptures*. Much more is a Minister bound to doe it, because the chiefe end of his calling, is not onely the priuate informing of himselfe in knowledge of God and his will, but also and chiefly, *the gathering together of the Saints, and the edification of the body of Christ*, as the *Apostle* saith: For this cause, our *Saviour* compareth a *Minister*, whom hee calleth a *Scribe*, *which is taught vnto the Kingdome of heauen, vnto an house-holder, which bringeth forth out of his treasury, things both new & old*. His heart should be euen a store-house of knowledge, and gracious instructions, he should neuer be vnprepared, vpon euery occasion, to vse some word of exhortation to the people.

This may serue, first, to reprocue two sorts of *Ministers*. First, such as take vpon them *to be teachers of others*, and yet *stand in need themselves to be taught the first principles of the word of God*. As there be many that enter into the Ministerie for maintenance sake, making that high calling their last refuge, who for want of knowledge, haue no measure of abilitie to discharge their dutie. These expose themselves and their calling vnto contempt and reproch. For as one saith well: What can the multitude admire in them, if they see no more in them, nay peraduenture, not so much as they find in themselves? A Minister should bee both able and willing to answere to all things which belong to saluation. Let them therefore discharge this dutie, let them be interpreters of the will of God, or else let them cease to be *Ministers* of the Church, and the Lords messengers. And therefore *Bernard* hath a good saying: How can ignorance excuse him, that professeth himselfe to be an instructor of the vnlearned, and a teacher of them that lacke discretion? For what danger is there, when as the shepheard findeth no pasture, the guide is ignorant of the way, and the messenger knoweth not the will of his master?

Secondly, they also are here reprocued, that haue knowledge



ledge and other good gifts, but doe not *stirre them vp.* 2. Tim. 1.6.  
 the *Apostle* exhorteth *Timothew*, that is, doe not by painefull study and continuall vse, labour to increase them, but rather suffer them to gather rust, and become vnprofitable. Hence it commeth to passe, that either they preach very seldome; or when they doe preach, they make such cold collations, and bring forth such flashy and vnfauoury stufte, as can neuer profit nor benefit their hearers. *heare*  
 It was said of the Heathen Orator, that his orations did smell of the candle. Much more should a Christian minister desire to haue his Sermons which he deliuereth to Gods people, to smell of study, and of painefull diligence. For if there be a curse denounced against him, *that doth the worke of the Lord negligently*: much more shall he be accursed, that shall be negligent and carelesse in the performance of this great and waightie worke of the Ministerie. Cal. Rbodig. lib. 5. cap. 13.

Secondly, this may serue to excite and stirre vs vp to diligence and painefulnesse in our studies. Wee should remember that charge which the *Apostle* giueth to *Timothew*, as if it had beene giuen to euery one of our selues: *Giue attendance to reading, to exhortation, and to doctrine*: that is, we must so apply our selues to the reading and studying of the Scriptures, as out of them we may be able to gather exhortation & doctrine, for the instruction and edification of Gods people. For as *Caluin* saith vpon that place, What shall Pastors teach others, if they bee not diligent in learning themselves? Againe, the *Apostle* saith, *Despise not the gift that is in thee, &c.* vers. 14. God would not haue the Talents which he hath giuen vs, to perish, or to be hid vnprofitably vnder the ground. Againe, vers. 15. *These things exercise, and giue thy selfe vnto them, that it may be seene how thou profitest, &c.* This should be the continuall practice, this should bee the daily occupation, this should bee the chiefe businesse of euery godly Minister, to labour by diligent studie, to increase the gift which God hath giuen him. For this cause, he must carefully auoide euery thing that

- that might hinder him from the performance of this duty. And first of all, he must take heed, that he be not too much giuen to the world: *No man that warreth*, saith the *Aposle*, *entangleth himselfe with the affaires of this life*. If the *Aposles* would not be troubled with *seruing of tables*, that is, with care for the poore, which yet was a godly and religious worke: but appointed others to that businesse, that they might more freely giue themselues continually to prayer, and to the ministrati<sup>o</sup>n of the word: much lesse should a Minister be encumbred with worldly businesse. For if the
2. Tim. 2. 4. *buying of farmes, and prouing of oxen*, and the vse of Marchandise doe hinder men from hearing the Word: much more will they hinder a minister from studying of the Word. Our Saviour Christ would haue a minister to bee taught to the Kingdome of God, as hath been said. That must be his scope which he must chiefly aime at. Let other men be skilfull in buying of cattell, or in ordering of farmes, the chiefe skill of a Minister should bee this, that hee bee taught to the Kingdome of God. And as wee haue heard, the *Aposle* commandeth *Timothew*: *These things exercise, and giue thy selfe to them*. The exercise of a Minister must not bee in worldly businesse, but in the study of the Word of God. And indeed the office of a Minister requir<sup>e</sup>th the whole man, and hee performeth no small matter, that is any way able to discharge the same. For as the *Aposle* saith, *Who is sufficient for these things?* It an ordinarie seruant, saith *Bernard* to *Eugenius* the Pope, bee not able both to keep the cattell, and also to waite at the table; how canst thou by thy selfe attend all these things? And indeed, the care of worldly things quencheth the zeale of a Minister, that hee cannot so frequently attend his study as hee ought. For as a riuer, that is diuided into many streames, hath a great deale lesse force, then when it runneth in one current: so the minde of a Minister distracted with worldly businesse, cannot bee carried to the discharge of his dutie, with that liuelyhood and chearefulness that is requi<sup>re</sup>d.
- Matth. 13. 52. *De confid. lib. 4.*
1. Tim. 4. 15. *2. Cor. 2. 16.*

sife. If a Brooke, saith *Bernard*, can run out into the field, *Bern. ubi supra.* and not hurt the Corne, then mayst thou meddle with these things without wounding thy mind. And hercof we haue too much experience: For euen as many seruants, hauing got some competent stocke vnder a good master, doe attend so much vpon the increase of it, as they neglect the old care of their master: so many Ministers, hauing by Gods blessing enriched themselues, become altogether carelesse of their dutie. And this is it, that giueth occasion to many prophane persons to thinke, that it is best for Ministers to be kept vnder by liuing in want, because many times it is seene, that when they grow rich, they waxe idle.

Secondly, a Minister must take heede, that he giue not himselfe to keepe company in Ale-houses and Tapernes, and such like lewd and vngodly places. I would to God there were not many, that are a great deale oftner in the Ale-house, then in their Studies; and that handle a paire of Chards more, then they doe the Booke of God. And I would this were only the fault of some base persons in the Ministerie, & that there were not some, who otherwise are of excellent gifts, and haue a good dexteritie in preaching, are as frequent in Ale-houses, as the greatest swaggerers in the Country. This is the greatest disgrace of the Ministerie that can be. And it were to be wished, that they that haue authoritie, would take notice of it, and set themselues to redresse it. It drowneth and vtterly quencheth the gifts of God in men, and maketh them become altogether vnprofitable. And this the Heathen men did know, and therefore were carefull to preuent it. The Priests of Egypt were forbidden to drinke of the water of *Nilus*, because it would make them fat and grosse. And doe we not see the same effect in those Ministers that frequent the Ale-house, that they heaue and puffe vp their bodies in a deformed manner? which doubtlesse cannot but dull the spirits: According to the old prouerb: A fat belly seldom begets a

*Druckonnes roset a bon  
none in a Minister. So, the  
saints rule, A diet for a bird  
aug. p. 27, 28.  
Iuuat. impellat  
cere charitis, sed  
pizis.*

*Cal. Rhodig.  
lib. 9. cap. 11.*

fine wit. Let all Ministers therefore be carefull to auoide these prophane and scandalous courses. Let them bee as loth to come into an Ale-house, as into a Pest-house: and let them sequester and retire themselues into their Studies, that so they may bee furnished with knowledge, and may discharge their duties more profitably to others, and more comfortably to themselues.

The second thing, wherein the labour and worke of a Minister consisteth, is in feruent and earnest prayer to God for his people. Thus did *Moses* pray earnestly to God for the people of *Israel*, to pacifie his wrath, which by their sinnes they had prouoked. Thus did *Samuel* promise, neuer to giue over this dutie for his people: *God forbid*, saith hee, *that I should sinne against the Lord, and cease praying for you*. Where wee see, that it is a grieuous sinne for a Minister to neglect this dutie. And the *Apostle* *PAUL* in all his *Epistles*, maketh mention of his prayers, which without ceasing, hee conceiued in the behalfe of the people to whom hee writeth. And great reason there is, why a Minister should performe this worke. For as the Husbandman desireth two things of the Lord, one that hee may haue a seasonable time to sowe his seede; another, that when it is sowne, it may bee watred with the Dew, and Shewres of Heauen, that it may grow and increase: so should a Minister before his preaching, pray to God, that first, the Word of God may bee aptly conceiued, and then rightly deliuered by him, and well sowne in the hearts of his hearers. And after his preaching, hee must pray for a blessing vpon it, that it may take roote downward, and beare fruit vward. Hee must, as *Luther* saith well, commend to God, both his owne tongue and the hearts of his hearers. The neglect of this dutie is the cause, why many mens Ministerie is so vnprofitable. For while they seeke to vent their owne gift onely, and not to glorifie God, they are both themselves

*Deut.* 9.25.26.

*1 Sam.* 12.23.

*Ephes.* 1.6.

*Col.* 3.14.

*Col.* 1.9. &c.

selues more shallow in the vnderstanding of Gods will, and also their Ministerie hath not that blessing, which otherwise it might. But I will not prosecute this point any further.

The last and greatest worke of a *Minister*, consisteth in painefull and diligent preaching. The *Apostle* P A V L imposeth this vpon *Timothew* with a great and waightie charge. *I charge thee before God*, saith hee, *and before the Lord Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his Kingdome, Preach the Word; bee instant in season, and out of season, &c.* That is, Preach instantly, and diligently: in season, in respect of them that are pleased with the Word: and out of season, in regard of them that are displeased with it, and to whom it is a burden. And though in respect of them, thou mayest seeme vnseasonable; yet thou shalt deale seasonably. Or as *Caluin* expoundeth it: This importunitie may bee referred both to the Pastor, and to the people. To the Pastor, that hee doe not onely at his owne houres, as may be conuenient for himselfe, apply the office of teaching, but sparing no labour nor trouble, he must euen enforce himselfe vnto it. In respect of the people, this diligence is vnseasonable, whilest they that are dull and heauie, are stirred vp and excited; and they that are readie to goe out of the way, are stayed by strong hand. Or as *Aretius* obserueth: Preach the Word at all times. In season: That is, when occasion doth offer it selfe. Out of season, when, in the iudgement of the flesh, it may seeme inconuenient, in respect of present danger. This is the charge imposed vpon euerie *Minister*. And as all professions and trades are knowne by their proper workes: so the proper worke of a *Minister*, is to preach the Word. And therefore they are called *Pastors and Teachers*; because by preaching, they should feede and teach the people. And this they are bound to doe, euen by the necessitie of their calling. As the *Apostle* saith,

2.Tim.4.1.2.  
Gorran in locum illud.

Ephes.4.11.

1. Cor. 9. 16.

Heb. 13. 17.

Ezech 33. 7, 8.

John 21. 15,  
16, 17.

2. Cor. 5. 14.

Rom. 10. 1.  
Phil. 1. 8.

2. Cor. 12. 15. &amp;

II. 2.

Mat. 20. 28.

saith, *Necessitie is laid upon me, and woe is vnto me, if I preach not the Gospell.* Yea, they must giue account to God, for all the people committed to their charge. So saith the *Apostle: They watch for your soules, as they that must giue account.* And this the Lord told the Prophet *EZECHIEL: O sonne of man, I haue made thee a watch-man to the house of Israel, &c. When I shall say to the wicked, O wicked man, thou shalt die the death: if thou dost not speake and admonish the wicked of his way; that wicked man shall die for his iniquitie, but his blood will I require at thine hand.* If the case be thus, that a Minister stand charged with euery soule that belongeth vnto him, so as if any miscarry through his negligēce, his life must goe for theirs, then it standeth him in hand, to look carefully to the discharge of his dutie. Again, the loue that we owe to *Christ Iesus*, ought to moue vs hereunto. And therefore, when our *Sanior* restored *Peter* againe to his pastorall charge, after his former deniall: he vseth this as an argument to perswade him to diligence therein. Which he repeateth three seuerall times. *SIMON, the sonne of Iona, lovest thou me more then these? then feede my lambs, feede my sheepe.* And the *Apostle Paul* professeth, that the *loue of Christ* constrained him to take such paines as he did. Last of al, the loue of our people should preuaile with vs, to vse al meanes possible to further their saluation. As the *Apostle* hath giuen vs a notable example in his owne practice: *Brethren, saith he, mine hearts desire and prayer to God for Israel is, that they might be saued.* And in another place, *God is my record, how I long after you all from the very heart roote in Iesus Christ.* And againe, *I will most gladly bestow, and will be bestowed for your soules.* And if this affection be in a man, it will cause him to omit no dutie, that he may present his people a pure virgine to *Christ.* And the rather, because hee knoweth, that *Christ Iesus* hath redeemed them with no lesse price then with his owne blood. And therefore, as they are most deare and precious vnto *Christ*: so should they also bee vnto the *Minister of Christ.* This then is the maine



maine dutie of a Minister, wherein he is to be most frequent. As that Rouerend Father, *Bishop Jewel*, doth earnestly vrge it in one of his Sermons. This is our office, *In 1. Pet. 4. 11.* faith he, this we take vpon vs, this we professe, and except we doe this, we doe nothing. It is not enough for vs, to know I cannot tell what learning. The Devils peraduerture know more then any of vs all. It belongeth to a Pastor, not so much to haue learned many things, as to haue taught much. Let vs bee ashamed, that euen the meanest and basest men, as Coblers and Porters do that that belongeth to them, and we that ought to giue light to al others, are idle and doe nothing.

But it will be objected: Is not distinct and plaine reading of the Scriptures sufficient? I answer, that reading is very necessarie, and of great vse, both to acquaint the people with the phrased of the Scripture, and course of the storie; and also to prepare them, and fit them the better to the hearing of Sermons: and therefore, God forbid, that any man should derogate from it. But yet I must say withall, that in an ordinarie time, reading is not sufficient to bring the people to saluation without preaching. And this the *Apostle* proueth plainly, whete hee saith, that the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect vnto all good workes. And then immediately he addeth that charge which we heard before: *I charge thee therefore, preach the Word.* Whereupon *Calvin* giueth this note: The inference that the *Apostle* maketh, is diligently to be obserued, because he doth plainely ioyne the Scriptures with preaching. For hauing intreated of the profit of the Scriptures, he doth not onely inferre, that all men must therefore read them, but that teachers must administer the same. And the *Apostle* commandeth *Timotheus* to giue attendance not to reading onely, but also to exhortation and doctrine. And the *Apostle Peter* hauing taught vs, that the Word of God is

pag. 69, 70

Vnys. forme,

2. Tim. 3. 16, 17. and 4. 1, 2.

De:

1. Tim. 4. 13:

1. Pet. 1. 23, 25.

that

that immortall seede of our new birth: he addeth, *and this is the Word which is preached among you.* Plainly giuing vs to vnderstand, that for the effecting of this blessed work of regeneration, it is necessarie that the Word of God be preached. And therefore, this was obserued in the Church of the Iewes from time to time. In the time of *Nehemiab*, before the comming of our *Sauour Christ*, it is said of *Nehem. 3. 45, 8.* *Ezra*, that hee stood vpon a *Pulpit of wood*, which hee had made for the preaching, and being aboue all the people, hee opened the booke of the *Law* before them, and hee and his assistants read in it distinctly, and gaue the sense, and caused them to vnderstand the reading. What can be spoken more plainly then this? It is euident then, that as reading was by no meanes excluded, so it was neuer vsed alone in the Church, but was ioyned with preaching. And this our *Sauour Christ* practised, who comming to *Nazaret*, and entring into the *Synagogue* on the *Sabbath* day, he stood vp to reade; and hauing read a portion of Scripture, he closed the booke, and sate downe, and preached vnto them, out of that which hee had read. And the *Apostle IAMES* affirmeth, that *Moses* was not onely read in their *synagogues* in euertie citie, but also preached euery *Sabbath* day. Furthermore, the worke of a *Minister* is a worke of great difficultie. *Bernard* calleth it a burden dreadfull to the very *Angels*. And *Caluin* saith, it is a businesse of rare and excellent vertue, farre aboue the abilitie of man. Yea, the *Apostle PAVL* himselfe, though he were extraordinarily furnished with gifts from heauen; yet considering the waightinesse of the dutie, hee cryeth out, *Who is sufficient for these things?* *2. Cor. 2. 16.* And where the *Apostle* calleth the worke of a *Bishop*, a worthy worke: *1. Tim. 3. 1.* *Caluin* vpon that place obserueth well, that hee putteth vs in minde, that it is no common or ordinarie worke: For, saith he, when hee calleth it a worthy worke, hee alludeth to that old prouerbe, so often repeated of *PLATO*, that *excellent things are hard*. And so concludeth, that it is a laborious and a difficult.

*Nehem. 3. 45, 8.*

*Luke 4. 16, 17,  
18, 19, 20, 21.*

*Act. 15. 21.  
Onus ipsis Ange-  
lis formidanda-  
rum.*



ficult charge. Now I hope it will easily bee granted, that there can be no such difficulty in the bare reading of the Word. But for further euidence of this point, let vs see a little wherein this difficultie consisteth. First then, the very framing and compiling of a Sermon, is a matter of no small labour. It requireth great skill, for a man to draw out of the bottomlesse *Ocean* of the holy Scriptures, such instructions as may serue to the edification of the hearers; then to dispose them in an apt and fit methode; and last of all, to vtter and deliuer the same in such manner, as the people may vnderstand them, wee may more truely say of this, then the Heathen *Orator* said of his facultie in pleading; It is a greater matter then men imagining.

Againe, that which the *Minister* must labour to effect and performe by his Ministry, doth plainly prooue how hard and difficult a thing it is. The *Apostle* describing the properties of a good *Minister*, *Ti. 1. 9.* he saith, he must be *able both to exhort with wholesome doctrine, and to improoue them that say against it.* *De doct. chr. lib. 4.* Whereunto agreeth that speech of *S. Augustine*, where he calleth a *Minister*, a maintainer of the truth, and a subduer of falshood, a defender of the right faith, and a vanquisher of errour. And *Bernard*, *De consider. lib. 3.* writing to *Eugenius*, telleth him, that it is his dutie to do his vttermoſt endeaour, that the vnbeleeuers may be conuerted to the faith, that they that are conuerted, may not bee turned away, that they that are turned away, may returne againe, that they that are peruerted, may be disposed to vertue and honesty, and that they that are subuerted, may bee called againe to the truth. Now hee that shall goe about to doe any of these things, shall finde <sup>them</sup> to bee workes of greater difficultie, then can be effected by bare reading.

Last of al, if reading were sufficient, and if there were no more required in a *Minister*, to what purpose did our religious and deuoute forefathers found and erect so many

Jsa. 50. 4.

many famous *Vniuersities*, to be nurseries of learning? what vse is there of the knowledge of arts and tongues, which cannot be attained without great paines and industrie? and to what end serue the learned writings of so many worthy ancient fathers? A man without any of these helps, may be sufficiently furnished, and inabled to reade the Word: He needeth not *the tongue of the learned* (which yet is requisite in him, that would know to minister a word in time to him that is wearie: that is, would comfort an afflicted conscience, which *Luther* saith, is harder to do, then to raise the dead) if bare reading will serue the turne. To conclude therefore, let vs acknowledge, that the Word preached and applied to the conscience, is that ordinance of God, which he hath sanctified for the conuersion and saluation of men. As the *Apostle* saith: *It pleased God by the foolishnesse of preaching* (as profane men esteeme of it) *to save them that beleeue*, 1. Cor. 1. 21. And yet more plainly, *Rom. 10. 14, 15. How shall they call on him, in whom they haue not beleeued? and how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a Preacher? And how shall they preach, except they be sent?*

The vse of this, is first for vs that be *Ministers*. Secondly, for the people. For vs that be *Ministers*; it serueth first for the reproofe of two sorts of *Ministers*. First, of such as are altogether vnlearned, and cannot at all performe this dutie; which occupie a roome in the Church, but haue no abilitie at all to teach the people committed to their charge.

2. Tim. 3. 17.

These are such as *Chrysostome* speaketh of, saying, There are many *Priests*, and there are few *Priests*: many in name, few in deed. They are like that foolish *Rhetorician*, which *Tully* makes mention of, that made his scholars a great deale more sottish, then when he first tooke them: Where they could learne nothing but ignorance of learning. And so God knoweth, a number of Gods people, liuing vnder such vnlearned *Ministers*, are ener learning, and can neuer  
come

come to any knowledge of the truth : as the *Apostle* saith in another case. I would all such Ministers would regard that which *B. Iewel* speaketh to this purpose : Whosoever, saith In his exposition on vpon 2. *Thes.* 3-7. he, asketh the pay of a souldier, must buckle his armour and goe to warfare : he that would drinke the wine, must plant the Grape : hee that desireth the milke, must feede the flocke : he that will not be muzled, must thresh out the Corne : he that reapeth carnall things, must sow spirituall things : he that requireth the bread of the earth, must giue the bread of heauen : hee that would liue of the sacrifice, must offer the sacrifice : hee that would liue of the Altar, must waite at the Altar : he that would liue of the Gospell, must preach the Gospell. Hee that doth none of all these, I can make no account of him, he is not within *Pauls* reckoning. The workeman is worthy of his wages : but what right hath hee to the hire, that is not a workeman ? Thus saith *Iewel*. And no doubt, that which the *Apostle* saith of bodily labour, is true also in this case : He 2. *Thes.* 3. 10. that will not worke, should not eate. Who would haue a man to bee a *Captaine* in warre, that is not expert in warfare ? or to practise *Physick* or *Surgerie*, that is not skilfull in that profession ? The *Minister* is a *Captaine*, and a guide of Gods people, a *Physician* of their soules, and therefore, there is great reason that he should be sufficient.

But they wil pleade for themselues, that they are called of the Church, and therefore are not to be disallowed. As in deed, euen the most vnworthy of them all, are alwaies boasting of their calling. There is nothing so much in their mouthes as that. But I answere, that it is most true, and may not, nor cannot bee denied, that the calling of the Church is most necessary for the making of a Minister. And though a man were furnished with as rare and excellent gifts, and had as great abilitie to preach the Gospell, as euer had the *Apostle Paul*, yet hee may not take vpon him the office of a Minister, in an ordinary time, and in a settled gouernment of the Church, vlesse hee bee lawfully

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called,

Act. 13. 2, 3.

called by them that haue authoritie in the Church to ordaine *Ministers*. Extraordinarie calling of men, such as no doubt *Luther* had, neuer hath place, but where ordinarie calling wanteth. But yet for all this, the outward calling of the Church alone, is not sufficient to make a Minister, vnlesse he be also inwardly called of God. Now the Lord calleth no man to any place, but he furnisheth and fitteth him with gifts, to discharge the duties of his place.

Exod. 31. 2, 3, 4.

When he called *Bexaleel* and *Aholiab*, to make garments and instruments for the Tabernacle, hee first filled them with the *Spirit of God in wisdom, and in vnderstanding, and in knowledge, and in all workemanship: To finde out curious workes to worke in gold, and in silver, and in brasse, &c.* And

Judg. 6. 34.

when *Gedeon* was called from his *Troop*, to be the *Captaine* and deliuerer of the people of *Israel*, it is said, that the *Spirit of the Lord* (euen the Spirit of courage and fortitude) came upon him, and clad him like a garment. So likewise when

1 SAM. 10. 9.

*Saul* was chosen to be King ouer *Israel*, God gaue him another heart: That is, a stout and a valiant heart, fit for a King. If God doe thus furnish men with gifts necessarie, when he calleth them to offices in the Common-wealth: can we doubt of the like care in him, to furnish them sufficiently, whom he calleth to serue in his Church, in the Ministerie of his Word?

1. Tim. I. 12.

And this the *Apostle PAUL* confesseth and acknowledgeth of himselfe, that as the Lord in his mercie counted him faithfull (though most vnworthy, hauing been before a blasphemour, and a persecutor, &c.) and put him in his seruice; so also he made him strong to the performance of his dutie. As he called him to preach the Gospel, so he gaue him strength and abilitie to doe it with suite and profit. Hence (as we haue heard before) when

Isai. 6. 6, 7.

the calling and Commission of the Prophet *ISAIAH* was to be renewed, his lips were touched with a coale from the Altar. And when the Prophet *IEREMIAH* was to be sent to preach vnto the Nations, the Lord first touched his mouth, and said, Behold, I haue put my words in thy mouth, &c.

Ier. I. 3, 9.

And

And the *Apostles*, before they went forth to the execution Luke 14.49.  
of their office, they were first *endued with power frō on high*.  
And howsoever all these examples be extraordinarie, yet  
still, whomsoever the Lord calleth by ordinarie meanes,  
hee maketh him in some measure sufficient to discharge  
the dutie that appertaineth vnto him. And therefore, vn-  
lesse a man haue as well an inward calling from God, as an  
outward calling from the Church, hee is no true Minister,  
he is but halfe a Minister. As the Lord denounceth against  
the *Priests* in the time of the Law, *Because thou hast refused* Hos. 4.6.  
*knowledge, I will also refuse thee, that thou shalt be no Priest to*  
*me*. They may be Ministers to satisfie Law, but they are no  
Ministers of God. As *Cyprian* saith plainly, They that Lih. 4. ep. 9.  
are vnworthie, are not ordained of God, nor by God. And  
therefore, by the way, it were to bee wished, that the Go-  
uernours of the Church, to whom this authoritie to ap-  
point *Ministers* is committed, would alwaies in all their  
ordinations, remember that which *Bernard* writeth to *En-* De consid. lib. 4.  
*genium*: namely, that they would make it their chiefest  
care to bring in such, as after they haue brought them in,  
they may not repent of it. But to returne to these *Mini-*  
*sters* againe, and to their calling. *Bishop Iewel* saith ex- Exposition in  
pressly and plainly, that they that enter into the Ministe- 1. Thes. 3. 4.  
rie, must be allowed not of men onely, but of God. And  
therefore, whosoever taketh that charge ouer the people,  
must looke narrowly into himselfe, and see whether his  
calling be of God. Vnlesse he haue a testimonie that God  
hath called him inwardly, all outward calling is to small  
purpose. God is a iust Iudge, and will say vnto him,  
*Friend, how earnest thou in hither, &c.* And indeede what  
comfort can a man haue in his place, when his owne con-  
science shall tell him, that *he hath thrust in himselfe to bee a* Ier. 17. 18.  
*Pastour*, as the *Prophet* saith, and that *hee hath runne, when* & 23. 21.  
*the Lord hath not sent him?* *TINDAL*, that blessed *Mar-*  
*tyr*, doth sharply reprove such kinde of *Ministers*. In Exposit. in  
what case are they, saith he, that haue benefices, and preach Matth. 4.

In a Sermon  
preached be-  
fore King Ed-  
ward the sixth.

not? verily, though they stand at the Altar; yet they are excommunicate, and cast out of the living Church of Almighty God. And againe, Priests that preach not, are none of Christs, nor none of his anointing: but seruants of the beast, whose marke they beare. And good Father *Latimer* saith after his blunt and plaine manner: If there were but one vnpreaching Minister, there were too many by one. And againe; as good Preachers are worthie of double honour, so these are worthie of double dishonour. And what is this double dishonour, saith he, If the salt be vnsauory, it is good for nothing, but to cast out, and to be troden vnder foot of men. By this salt, is vnderstood such as haue cure of soules. If they be negligent, what be they worthy of? wherefore serue they? for nothing but to be cast out: that is one dishonour. Another dishonour, is to be troden vnder foote of men: that is, not to be regarded, not to be esteemed. And againe, I say, if one were admitted to view hell, and to behold it throughly: the Deuill would say: On yonder side are punished vnpreaching Ministers: I thinke a man should see as farre as hee could kenne, and see nothing but vnpreaching Ministers. This was the iudgement of these worthie men, and reuerend Fathers of our Church: thus they thought of all such *Ministers*, as occupy a roome in the Ministry, and haue no abilitie to doe the dutie of *Ministers*. And indeed they are the very calamity and plague of the Church. They keepe the people in ignorance and blindness, to the destruction of many a poore soule, if God be not mercifull. As the Lord saith, *My people are destroyed for lacke of knowledge*. And, *Where there is no vision*; (that is, where there is no preaching of the doctrine of God out of the Law and the Prophets) *the people decay*: or as *Tremellius* readeth it, *are made naked*. Bishop *Iewell* vrging the necessitie of preaching, hath a good saying, that euen as when the Sunne is taken out of the World, all things are left darke: so is it when the voice of the Pastor is not heard

*Hof. 4. 6.*  
*Prou. 29. 18.*

*Tremell. in an-  
not. in locum.*  
*Serm. on 1. Pet.*  
*4. 11.*



heard in the Church. And in another place he saith, Where Serm. on  
the Word is not preached, there the Church must needs Luke 10. 23. 24.  
runne vpon the rocke. Little maruell is it if faith faile,  
where good instruction wanteth. And *Latimer* goeth yet Vbi supra.  
further: Take away preaching, saith hee, and take  
away saluation. GOD helpe those poore Congre-  
gations, that grone vnder the burden of such Mini-  
sters.

I haue no purpose to disgrace any mans person. Onely  
my earnest desire is, to perswade all that haue any gifts,  
though neuer so small, not to suffer them to rust as  
they doe for want of vse. I confesse, that it may not bee  
looked for, that there should bee a like measure and  
proportion of gifts in all Ministers. For as the *Apostle*  
saith, *The Spirit of God distributeth them severally to every* 1. Cor. 12. 11.  
*man as he will.* But as it was said of *Dauids Worthies*, that  
though diuers of them *did not attaine to the first three*, 2. Sam. 23. 19, 23.  
*yet they were most excellent and honourable among others:*  
So though wee bee much inferiour to them, whose Horat. lib. 1.  
gifts are most eminent in the Church, yet let vs strue Epist. 1.  
to bee as excellent as wee can. And therefore, they  
that haue any measure of giftes, let them bee admo-  
nished to *stirre them vp*, as the *Apostle* exhorted *Ti-* 2. Tim. 1. 6.  
*motheys*: Where hee vseth a word taken from a 2. Reg. 22. 30.  
sparke of fire, raked vp vnder the ashes, which by gen-  
tle blowing, is quickened and kindled to a flame. And  
indeede, there were neuer more helpes to further a  
man this way, then there are in this age, wherein wee  
liue, if he haue any wit to make vse of them, or any desire  
to doe good with them. It was a very good speech, which  
our worthy and reuerend Diocesan in his last visitation B. Barlow.  
at *Lincolne*, vsed to some vnprofitable Ministers there  
present, that if they would but diligently studie the  
*English* bookes of *Dinitie* that are now in print, they  
might doe much good in Gods Church. For haue we not  
the writings of many excellent Ministers of our owne

Church, as D. *Willet*, M<sup>r</sup>. *Greenebam*, M<sup>r</sup>. *Perkins*, M<sup>r</sup>. *Dod*, and others published for the benefit of all men? And are not the learned workes of M<sup>r</sup>. *Caluin*, and other Ministers of forraine Churches, as also S. *Augustines* excellent booke of the Citie of God, translated into our owne language? All which if they bee read with diligence, may furnish a man with competent knowledge of Diuinitie. And haue we not many of our owne Writers that haue trauelled also very profitably in handling the controuerfies betweene vs and the *Papists*? as B. *Iewel*, D. *Rainold*, D. *Abbot*, D. *Willet*, D. *Morton*, and others? And if any man desire to bee instructed also in matter of historie, and other humane learning, are not the workes of *Linie*, *Plinio*, *Plutarch*, *Iosephus*, *Eusebius* and others, turned also into *English*? Nay, indeede what learning is there almost, that a man desireth to know, but (God make vs thankfull for so great a blessing) he may haue it in his owne mother tongue? So that now, vnlesse a man will be wanting to himselfe, though he be neuer so much a *Lacke-Latine*, as we vse to say, though he vnderstand no more tongues, then that hee was borne with, yet he may be able to teach the people committed to his charge, and to instruct them profitably, at least, in the grounds and principles of religion. Let them therefore be excited to shake off that slothfull negligence, that hath so long possessed them: and let them at the last seriously set themselues to the Lords worke, and pray earnestly for Gods blessing; so shall they become more profitable to the Church, and haue a great deale more comfort in their owne consciences. But if there be any that haue no gifts, nor abilitie at all to discharge their dutie, (as God knoweth, there are many shepheards that differ but little from their flocke) I know not what to say to them: but as the poore woman said to the Heathen King, that could not attend to doe her iustice, *Why then dost thou raigne*? so I say, what doe they in the place of *Ministers*, if they bee no way able to doe the dutie of *Ministers*? There is a good

President



President for them in the Prophecie of Zechariah: where the Prophet speaketh of some such Priests, that pestered the Church in his time, that *they should no longer wear a rough garment to deceive: But he shall say, I am no Prophet, I am an Husbandman: for man taught mee to bee an Heard-man from my youth up*: That is, he shall lay aside his Priestly habite, and shall freely confesse his ignorance, and acknowledge, that he ought rather to be sent away to the plough, or to play the Shepherd, then to be suffered any longer in the Ministry of the Church, and so shall willingly betake himselfe to the labour of his hand, that hee may no longer bee a burden to the Church. And where it is said in the next verse, *And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Thus was I wounded in the house of my friends*. The meaning of it is, that he will be so farre from murmuring and complaining for the losse of his gaine and honour, as that rather hee will account them his greatest friends, that first perswaded him to leaue his sinne. Oh that our ignorant and insufficient Ministers would follow this example. There are many of them of strong and able bodies, and though they cannot worke this worke of a Minister, yet no doubt they would prooue tall workemen in other things. It were a happy thing for Gods Church, if they would returne to those professions, wherein they were brought vp and exercised, before they entred into the Ministry, and wherein they haue more skill. So doing, though their life would be somewhat more painefull then now it is, yet doubtlesse, their sleepe would be a great deale more sweete and comfortable. As Salomon saith, *The sleepe of the labouring man is sweete, whether he eate little or much*. Whereas now I cannot see, how they can take any quiet rest, when their guiltie consciences doe continually barke against them, or if they haue gagged their consciences for a time, yet the bloud of so many soules, which haue perished through their negligence,

Gualter & Tremkins in lo.  
cum illum.

Eccles. 5. 11.

Genes. 4. 10.

gence; cryeth lowder in the eares of God for vengeance, then euer did the bloud of *Habel*.

Rom. 16. 18.

Ezech. 34. 3.

*Beneficium datur propter officium.*

1. Tim 5. 17.

De confid. lib. 4.

In Declamati.

Another sort of *Ministers* that come within the compasse of this reproofe, are such as are idle, that though they haue gifts, whereby they might doe much good, yet seldome or neuer vſe them. They neuer entred into the Ministerie with any purpose to serue the Lord *Iesui Christ*, but rather *their owne bellies*, as the *Apostle* saith. If they may *eat the fat, and clothe themselves with the wooll*, they care not greatly what becommeth of the flocke. But they might know, that the calling vnto the Ministerie is not directed to that ende, that such *slow bellies* should onely enioy the dignities, and idly possesse the reuenues of the Church, but according to the common saying, A benefice is giuen for the duties sake. And this is that which the *Apostle* saith: *The Elders that rule well, are worthy of double honour, specially, they that labour in the word and doctrine.*

To this purpose *Bernard* hath a worthy saying: There haue been *Bishops*, saith hee, that would wholly let themselves to the feeding of their sheepe, glorying in the work and name of a shepheard; counting nothing vnbecseeming them, but that which might be thought to hinder the saluation of their sheepe; not seeking, but bestowing their owne things, bestowing their care, bestowing their substance, bestowing euen themselves, as the *Apostle* saith, *I will be bestowed for your soules*. All their gaine was for their people; their onely pompe, and their onely pleasure was to prepare them a perfect people to the Lord. But where is now this custome? a farre vnlike is come in the place of it. These studies are changed into other, and I feare, into the worse, &c. And in another place, he is conuincd to be vnworthy of the milke and the wooll, that doth not feede the sheepe, that doth not watch for the safegard of the flocke. Such a man eateth and feedeth vpon his owne iudgement: Woe, woe be vnto thee: Behold, death is in the

the pot; death is in the flesh-pots, death is in the delights of this world, and especially for this, because it is manifest, that they are the sinnes of the people which thou eatest. It were better for thee to digge, yea, to begge. For thou eatest the sins of the people, as if thine owne were not sufficient for thee. Our Saviour Christ, when he called his disciples, hee bids them follow him, and hee would make them *Fishers of men*: *Matthew 4.19.* Wherevpon one well obserueth, CHRIST hath not enioyned them, to fish for great liuing, and other dignitie, nor for earthly gaine, or for the praise of men. They that doe so, shew that they are rather from the Deuill fishers of money, then from God fishers of men. Let these men harken to that which *Bishop IEWEL* saith of such as they are. O what a case, saith he, are they in, that are careless of Gods people, that hunt after many liuings, and bend themselues to doe no good: which serue their owne belly, and seeke to be rich, and eate vp Gods people as it were bread! What account shall they giue to God for the soules of their brethren? where shall they stand, or what shall they say, when they shall be called to giue account of their Stewardship? It were to be wished, that they that are gouernours of the Church, would vse their authoritie, to reforme this grosse idlenesse of the Ministers. They might iustly say to them, as *Pharaoh* said cruelly to the poore *Israelites*, *Yee are too much idle, get you to your worke, and to your burdens.* Is it not a lamentable thing, that wee should haue some that goe for licensed Preachers, that preach not once in seuen yeeres? If these be Preachers, they are Preachers by the contrary. They may bee fitly compared to *Welles without water*, which *1.Pet. 2.17.* a wearie traoueller commeth to, in hope to quench his thirst: but alas, he goeth away discomfited: or to *cloudes* *Iude vers. 12.* *without raine*, which giue men some hope of a shewre, to water and refresh the earth: but in the ende their hope is frustrate. They are like that *Fig-tree* which our

Mark. i. 13.

Psal. 115. 5.

1. Cor. 4. 2.

Sauour cursed, that flourished with leaues, but had no fruit. So many of them make a very faire shew with outward grauitie, but they want inward substance. In a word, they are like those *Idols* in the *Psalme*, that *haue mouthes, but they speake not*. The *Apostle* saith, that *it is required of the Lords Stewards, that they be found faithfull*. But alas, to do nothing at all, to take no paines, but to bury themselues in idlenesse, is not to be faithfull; and therefore such Ministers can haue no comfortable assurance that they are *Gods Stewards*.

Tacit. Annal.  
lib. 4.

Secondly, this serueth to exhort vs all that are entred into this high calling, with care and conscience to set our selues to preach the Word vnto the people committed to our charge. And that not now and then onely, but with the greatest diligence we can vse. For as the *Apostle* saith of almes, that *God loneth a cheerefull giuer*, 2. Cor. 9. 7. so we should addresse our selues to the performance of this dutie with all alacritie and chearefulnesse, counting the

De vita solitar.

all to goe (young Caluim)  
ad his country to indygnat  
his me in his pulpit

busineses of our calling our recreations, as was said of *Tiberius* the Emperour: and with good *B. Iewell*, thinking it our greatest honour to die in the Pulpit. And howsoeuer it may seeme hard and difficult at the first, yet diligence and frequent vse will make it easie. The Husbandman, we see, hath hard sinewes and strong armes. Exercise, saith *Bernard*, hath made it so, as by slouthfulnesse he becomes effeminate. The will causeth vse, vse causeth exercise, and exercise ministreth strength in all labour. And it was a good saying of *Boetius*, that as in euery worke constancie and diligence is found to be a mother: so on the contrary side, of all learning and discipline negligencie is the step-mother. And as the Heathen Orator said, vse and practice is the best master. Neither must we be discouraged, though as many times it falleth out, we see little fruit follow our labours. He that taketh in hand to fell, and cut downe a great Oke, though after many strokes with his axe, it seeme to stand as strong as euer it did; yet hee giueth not ouer,

Discipl. Schola.

Cic. pro. C. Rabir.

Plin. secund.  
lib. 6, ep. 29.

ouer, but redoubleth his stroke with greater force, til at the last it fall, and then hee seeth that his former strokes were not in vaine. A louing Mother, though the froward child do often refuse the meat, and spit it out: yet leaueth not for that, but still feedeth it, and putteth the meate into the mouth againe, and at the last it eateth. So though our people bee hard to worke vpon, and froward to receiue any thing that is good, yet wee must not leaue them to themselves, but apply and follow them with instruction, and in time they may become more pliable. Neuer any of the *Prophets*, saith *Luther*, could conuert all that they taught. and *B. Iewel*, God himselfe, saith hee, husbanded the Vine, and yet it brought forth *wilde grapes*, *Isaiah* 5. 2. 4. God himselfe stretched out his hands all the day to a rebellious people: *Isa.* 65. 2. And Christ himselfe, would often haue gathered *Ierusalem*s children together, as the hen gathereth her chickens vnder her wings, and they would not, *Mat.* 23. 37. Let vs, saith he, doe our endeouour, and leaue the successe to the Lord. For this cause we are called *Fishers*, *Mat.* 4. 19. Now we know that *Fishermen*, whether they fish with net or with angle, doe make many a draught, and cast many a baite into the water, and catch but a little fish. *Simon Peter* and his fellowes had travelled a whole night, and caught nothing: *Luke* 5. 5. yet they were not discouraged, but at Christs commandement let downe the net againe, and then they inclosed a great multitude of fishes. So in like manner, though wee lose our labour many times; yet we must not giue ouer: Christ may bring fishes into our nets, when we looke not for it. We are compared to *seeds-men*: *Luk.* 8. 11. Now all the seed which the Sower casteth into the ground doth not fructifie. Nay, as our Sauour doth teach vs in that parable, that of foure kinds of grounds, there is but one good ground, which receiueth the seede with profit. To which purpose, *S. Augustine* hath a good saying, They that heare and learne not, what is it to the seedes-man? Nether the high-way, nor the stones, nor the

In a Sermon  
vpon 1. Pet. 4. 11

*Ouid. de arte.*

*De Doctr. Christi.*

thornes doe terrifie the hands of the Seeds-man: he casteth that which is his: he that shall be afraid, lest his seede fall vpon bad ground, doth not come vnto good ground. We are called *Physicians* of mens soules. But there is no *Physici-*

*De Confid. lib. 4.* an that cureth all his patients. As *Bernard* saith wittily:

Be not discouraged, there is care and diligence required of thee, not curing and healing. Thou hast heard it said in the Gospell, Take care of him, not cure or heale him. One

*Non est in medicis  
semp. sceleret. et agere*

said true, It is not in the *Physician* alwaies to relieue the sick partie. *Paul* saith, I laboured more then they all: he doth

not say, I profited more then they all. Yea, it may bee, that the labours may doe good, though thou seest it not. A vessell that often receiueth water into it, though

it be presently powred out againe: yet it is cleansed at the last, though not at the first, nor the second time. In

like manner, doe not thou cease to powre water vpon the vncleane, though they be not cleansed at the first powring, yet with often powring they may. As *Luther*

saith well to the same purpose: It is impossible that the Word of God should be preached without fruite. But

though all bee not conuerted: yet there are some, that of sinners, will become beleeuers, and be saued. For the suc-

cesse of the Ministerie is not in the will of men, but of God. As *Salomon* saith, *Prou. 20. 12. The Lord hath made*

*both these, euen the care to heare, and the eye to see:* that is to say: It is both of the gift of God, that there should be

some to teach sound doctrine, and some to obey the sound Teachers. And a little further hee addeth: The

good ground will bring forth fruite, let the other three parts goe to the deuill. But though it should fall out,

that no fruite at all should bee scene in respect of the people: yet wee shall bee sure not to lose our labour.

*De Confid. lib. 4.* For as *Bernard* saith, Euery man shall receiue according to his labour, not according to his succeffe. So, doe thou that, that belongs to thee: For God will sufficient-

ly looke to that, that appertaineth to him, without thy care

and



and thought-taking. Plant, water, take paines, and thou hast done thy part: doubtlesse God will giue the increase, when hee thinkes good, and not thou. But if he will not, thou lovest nothing, as the Scripture saith, God will render a reward to the labour of his Saints. It is secure labour which no defect can make frustrate. And this was the *Apostle Pauls* comfort, that hauing been diligent in the discharge of his dutie, and hauing omitted no paines neither publike nor priuate, whatsoeuer fruite followed of his Ministry, hee was *pure from the blood of all men.* And *Acts 10.26.* the Lord telleth the *Prophet Ezechiel*, that if hee faile not to warne the wicked of the danger of his sinne, though hee *will not turne from his wicked way,* *Ezech. 3.19.* and so die in his iniquitie, yet hee should deliuer his owne soule. True it is, that it ought to bee the desire of euery good Minister, that if it please God, all his people may be conuerted, and so come to saluation. But if this cannot bee effected, but that the Lord doe rather by his Ministerie, make them fagots for hell fire, and though his preaching *bee the sauour of death vnto death* vnto them all, and not *the sauour of life* vnto any: yet if hee haue faithfully and conscionably done that that was required of him, he shall still be a *sweet sauour vnto God.* And herein our condition that are Gods husbandmen, is farre better then the condition of an earthly husbandman. When he hath cast his seede into the ground, if the haruest doe not answere his expectation, hee loseth not onely his labour, but his seede also. But if we haue done our duty to the vttermost of our power, though for any thing that we can see, as the *Prophet* saith, *We haue laboured in vaine, and spent our strength in vaine and for nothing: yet our indgement is with the Lord, and our worke with our God.* And though our people *will not be gathered* by our Ministry: yet *shall we be glorious in the sight of the Lord.* *Isa. 49.4.5.*

Yea, though our people out of a froward disposition, do wrong vs, and offer vs iniurie, yet wee must not giue



- ouer our paines. A mother casteth not away her childe, though it haue made her breasts sore with sucking, but with patience endureth the smart, to doe the childe good.
2. Tim. 2. 24, 25. & 4. 2. So must we, (as the *Aposle* commandeth vs) *suffer euill men patiently, and instruct them with meekenesse that are contrary minded, prouing if God at any time will giue them repentance, &c.* Nay, we must not be discouraged, though our people become our enemies, and persecute vs. As many times it commeth to passe, especially, if we bee sincere in our Ministerie, and doe plainly rebuke them, and not suffer them to sin. Then they rage, and then they vse al their power to worke vs trouble. As indeede that speech of *Luther* is most true. To preach the Word of God sincerely, is nothing else, but to draw vpon a mans selfe all the fury of hell and the deuill, and all the power of the world. And it is a most dangerous kind of life, to offer a mans selfe to so many teeth of Satan. This was the condition of all the *Prophets* and *Apostles*, as may be seene in the whole course of the Scriptures. And there are but a few faithfull Ministers at this day, but they haue experience of it. But we must not faint for fall this, but rather, as *Bernard* saith, if they be of an hard forehead, wee must also harden ours against them. There is nothing so hard, that will not yeeld to a harder. And this is that which the Lord said to the *Prophet Ezechiel*, that though the people, with whom he had to deale, were rebels and thornes, and scorpions, yet, saith he, *I haue made thy face hard against their faces, and thy forehead hard against their foreheads. I haue made thy forehead as the Adamans, and harder then the flint: feare them not therefore, neither bee afraid at their looks.* And the like commandement did the Lord giue to the *Prophet IEREMIAH*, *Thou therefore, saith he, trusse vp thy loines, and arise, and speake vnto them all that I command thee: be not afraide of their faces, lest I destroy thee before them.* Wee may not bee dumbe and cowardly dogs, that dare not barke at mens beards, if they be great and of any power: but we must be of generous spirits, not fearing

fearing the face or big looks of any man. And indeed, seeing we are the seruants of God, we need not feare, but that he will protect vs in the discharge of our duties. Wee see, that great men in the world doe beare out their seruants: much more will the Lord beare out his seruants, that doe him faithfull seruice in the Ministerie of his Word. As he promised the Prophet *IEREMIAH*: *Behold, I haue made* *Ier. 1. 18, 19.* *thee this day a defended Citie, and an iron pillar, and walles of brasse against the whole land, &c. For they shall fight against thee, but they shall not preuaile against thee: for I am with thee, to deliuer thee, saith the Lord.*

The vse of this doctrine for the people, is first to reprove them that account the *Ministers* life to be an easie life. As the most of them thinke, that we get our liuing easily, we take no paines, but patter on a booke a little, &c. But wee see by that that hath been spoken, that they are greatly deceived. Our *Sauour Christ* compareth the work of a *Minister*, to things of great labor, as to plowing, fallowing, planting, rearing an house, feeding of cattell, and such like, in all which, great paines and diligence is required. *Cato* saith, *In lib. de agri-*  
*cult.* He that tilleth the ground, must not sit still, for he hath alwaies something to doe. And indeede, the worke of the Husbandman is neuer at ende. Sometimes hee fallowes, sometimes hee stirres, sometimes he cartieth out his compasse. Sometimes he sowes, sometimes he harrowes, sometimes he weedes: yea euery moneth bringeth with it new worke. So the *Minister*, that is Gods husbandman, if hee haue a care to do his dutie well, shal find businesse enough to keepe him from being idle. And howsoeuer it be true, that he doe not toyle with his body so much as the other doth: yet his labour is much more profitable. The Master of the ship seemeth to be idle; hee stirres not the pumpe, he driues not the oares, he rides not the ropes, hee doth no other work that is painefull to the body: and yet his study and care is more quailcable to the safetie of the ship, then all their labour. In like manner wee may say of faithfull  
*Ministers,*

a In prolog.  
Declam.

*Ministers*, as *Seneca* said of *Philosophers*, and a great deale more truly: They doe not leade an idle life: their ease and rest is more profitable to men, then other mens sweating and running vp and downe. Nay, if the matter be well considered, it will be found, that the continuall exercise of his minde in diligent study, and the enforcing of his voice in deliuering the word, doth more enfeeble and weaken the bodie, then any other bodily labour. As *Seneca* saith well, (a) The wearinesse of the wit, is no lesse then the wearinesse of the body, but more secret. And *Luther* maketh no bones to say, that the labour of the Husbandmen hath no proportion to our toyle and sweat. And whosoever shall compare them both together, shall easily see this to be true. The Husbandman that toyleth all the yeere in the field, hath a sounder complexion, and a better stomack, then the poore Minister that sitteth all the day in his study, and doth nothing, as they thinke, but pore vpon a booke. Let them therefore learne to relinquish this error of theirs, and at the last acknowledge, that the life of a conscionable Minister is painefull and a laborious life. In deede there are a number of idle Drones that occupy the roomes of *Ministers*, and they (I confesse) liue easily enough: for many of them doe little else, but, sit downe to eat and drinke, and rise vp to play, as it was said of the *Israelites*. But a godly Minister that maketh a conscience of his calling, hath labour and trauell sufficient, in performing the seuerall duties of it.

Exod. 31. 6.

Mat. 9. 38.  
1 Tim. 5. 17.

Secondly, it serueth for instruction. And first it teacheth all them that want good *Ministers*, what manner of *Ministers* they should desire: namely, such as bee workemen, such as be painefull labourers, not loyterers. As our Saniour *Christ* saith, Pray the Lord of the Haruest, that he would send forth labourers into his Haruest, such as will labour diligently in the word and Doctrin. But alas, the most men do little regard this of all other things. If their Minister be a quiet man, and will vse them kindly for their Tithes; if hee be  
a good

a good fellow, and will sit neighbourly with them, and spend his penny, as they doe theirs in the Ale-houfe: if he read them faire seruice, as they cal it, and trouble them not with preaching too often: or if he doe step now and then into the Pulpit, if he meddle not too much with their sins, but will prophesie vnto them of wine and strong drinke, as the Prophet saith, and so please their humours, they care for no more, he is the best Minister for them that can be. *Mich. 2. 11.*

Againe, for those to whom God in mercie hath giuen faithfull Pastours, which are carefull to feede them with knowledge and vnderstanding: they must learne from hence to be thankfull vnto them. And first, they must haue them in high estimation, and imbrace them with all loue and kinde affection: For they that labour in the Word and doctrine, are worthy of double honour. To this purpose is that exhortation of the Apostle: *Now we beseech you, brethren, that ye know them which labour among you, &c. That yee haue them in singular loue for their workes sake.* And when he sent Epaphroditus a faithfull Minister, and his companion in labour to the *Philippians*, hee bids them receive them in the Lord with all gladnesse, and make much of such. And the Apostle testifieth of the *Galatians*, that they esteemed so reverently of him, as that they received him as an Angell of God, yea, as Christ Iesus. If we must honour the bodily Phisician, because of necessitie: much more must we honour the Minister, whom God hath made the Phisician of our soules. And indeed, the labour of a faithfull Minister can neuer be sufficiently recompenced with any dutie or seruice which they can performe. For if Alexander the great, thought himselfe to owe more dutie to Aristotle his Master, that trained him vp in the knowledge of Philosophie, then to Philip his Father that begate him: how much more are men bound to their godly Ministers, who are not onely their instructers to teach them the knowledge of Gods will: but also their spirituall Fathers, to beget them in Christ Iesus through the Gospel? But God knoweth, it fareth with

*Mich. 2. 11.*

*Jer. 3. 15.*

*1. Tim. 5. 17.*

*1. Thess. 5. 12, 13*

*Phil. 2. 25, 29.*

*Gal. 4. 14.  
Eccles. 38, 1.*

*1. Cor. 4. 15.*

G.

many

2. Cor. 12. 15. many of vs, as it did with the *Apostle Paul*, that *the more we loue our people*, and the more wee endeouour to doe them good, *the lesse we are loued againe*. Let them therefore bee admonished to reforme themselues herein, and to bee affected with their Pastours with that loue and kindnesse that is due vnto them. And the rather, because it will be most profitable to themselues: For if they loue the person of the Minister, they will a great deale more willingly imbrace his doctrine, and so it will doe them more good. There is nothing more pleasing to them that are sicke, then to be healed of whom they would.

*S. nec. lib. 4.  
declam. 5.*

Secondly, they must be obedient to their doctrine, as the *Apostle* exhorteth, *Obeie them that haue the oversight of you, and submit your selues, &c.* And that for their owne good. For I pray you, what doe the Ministers gaine by your obedience? A comfort, I confesse, it is to them, to see so good fruite of their labours: but all the profit and benefit will be yours in the end. And againe, otherwise they are more hardly taught and healed. For as the shepheard cannot easily cure the sheepe, that spurneth and kicketh with the heeles: and as the patient that struggleth, doth more hardly receiue a medicine: so the soule of man cannot bee cured, vnlesse it doe willingly, and of the owne accord submit it selfe vnto discipline.

Thirdly, they must communicate with them of their goods, and allow them competent maintenance, that so without worldly distractions, they may more chearefully attend their studies. And there is great reason for this of all other duties. For as our *Saniour Christ* saith, *The labourer is worthe of his wages*. And this is part of that double honour, which the *Apostle* saith, is due to the Minister; and therefore he applieth that precept of the law to that purpose, *Thou shalt not mouzell the mouth of the ox that treadeth out the corne*. And, the *Lord* hath ordained, that they that preach the *Gospel*, should liue of the *Gospel*. And therefore the *Apostle* giueth commandement to all that are taught in the

*Luke 10. 7.*

*1. Tim. 5. 17, 18.  
1. Cor. 9. 14.*

*Gal. 6. 6.*

the Word, that they make him that hath taught them, partaker of all their goods. And in another place he saith, There is no proportion betwene the maintenance which the *Ministers* receiue of the people, and that which they afford them backe againe. If we, saith he, haue some vnto you spirituall things, is it a great matter if we reape your carnall things? But our people are so farre from giuing vs maintenance of themselves, as that they vse all meanes they can, to with-hold that maintenance from vs which the Law hath appointed. That proud *Pharisee* made his boast, and it may bee truly, that hee gaue tithes of all that euer hee possessed. But our people in many places defraude vs by one deuice or other. Eyther they haue some Popish custome to cut off our Tithes in kinde, or they haue out-grounds in other Parishes, and a thousand other trickes, whereby they can defeat vs at their pleasure. As it is strange to see, how ingenious & witty the diuel hath made euen the simplest of them to beguile their *Minister*. But let them take heed that their crafty wit beguile not themselves in the end. Let them beware, that the cry of the Lords labourers, whose hire they haue kept back by fraud, do not enter into the eares of the Lord of hosts. We should know, that Gods ministers ought to be maintained, though the Law had appointed them no tithes at al for their maintenance. And we see that the most vnworthie Ministers that are, will haue their tithes to the vttermost: yea with greater rigour then they that toile and take most paines for them. And therefore, let all the people of God be exhorted conscionably, to giue the portion that is due to their *Ministers*, lest they bee driuen for want thereof to forsake the house of God, as they did in the time of *Nehemiah*, chap. 13. vers. 10, 11. and as they doe at this day in many places of the land. In a word, let them be carefull to performe this and all other their duties, with such alacrity and chearefulness, as that their *Ministers* may be encouraged to doe their duties backe againe with ioy, and not with

1. Cor. 9. 11.

Luke 18. 13.

James 3. 4.

Heb. 13. 17.



*griefe*, as the *Apostle* saith : For doubtlesse the griefe which a *Minister* shall conceiue from the way-ward and peruerse disposition of his people, cannot chuse but greatly daunt his spirits, and make him altogether listlesse to preach vnto them. And indeed what heart can a man haue to take paines with such a people, as neither regard him nor his Ministry, if that necessitie which God hath laid vpon him, as *S. Paul* saith, did not compell him ?

Last of all, it may serue to admonish all true Christians to mourne in their soules, and with bitternesse of heart to bewaile the miserie of so many thousands of their poore brethren, who are like to perish in many places, because there is none to teach them knowledge. Is it not a lamentable thing, to see so many townes for want of preaching *Ministers*, (who are the *Candlesticks* to hold forth the light of the Word vnto them) *sitting in darknesse, and in the shadow of death* ? Our *Sauour Christ*, when he saw the people of his time, that *they were dispersed and scattered abroad, as sheepe hauing no shepherd, his very bowels were moued with compassion towards them*. And if we be led by the Spirit of Christ, we cannot but be affected with commiseration, in regard of the like miserie of the people of our times, that haue no guides, but *blind guides*, to leade them into the ditch. Would it not grieue any mans heart in the world, to see a goodly haruest of croppe, like to rot vpon the earth for want of Reapers to gather it into the barnes ? Euen so, the Lord hath a great haruest, and the *regions are white* already, as *Christ* saith : What a griefe then ought it to bee to euery good heart, to consider, that there are so few labourers to thrust in the Sickle ? The people of God in many places, begin to feeble the want of the Word, and *as new-borne babes, they desire the sincere milke of it, that they may grow by it*. But alas, what a pittifull thing is it, that their Ministers are either drie nurses, and haue no milke at all in their breasts, to giue them sucke : or if they haue, they are become through idlenesse more hard-hearted *then the Dragons*,

1. Cor. 9. 16.

Hos. 4. 6.

Isaiah 9. 1.

Matth. 9. 36.

Mat. 5. 14.

Mat. 9. 37.

Iohn 4. 35.

1. Pet. 2. 2.

Lam. 4. 3, 4.



*Dragons, and more cruell then the Ostriches in the wilderness; they will not draw out their breasts to feede them, but euen suffer the tongue of Gods poore sucklings to cleane to the rooffe of their mouth for thirst. And therefore, to conclude this point, let euery one of vs bee stirred vp in a fellow-feeling of this great miserie, to pray to God in the behalfe of our brethren, and euen to importune him, and giue him no rest, vntill hee bee pleased to set ouer euerie Congregation such a Minister, as may bee apt and able to teach and instruct them in the way of godlinesse.*

*That needeth not to bee ashamed.]* The word properly signifieth, that needeth not to blush. And so the Apostle vseth it in another place, where hee saith, *What fruite had yee then in those things, whereof ye are now ashamed?* Heere then hee exhorteth TIMOTHEVS to keepe a good conscience in the whole course of his life, that when hee shall come to giue account vnto God, his face may not becouerred with shame: for where shame is, there is guiltinesse. And thus doth Saint Hierome expound it: *Liue so, saith hee, lest thy wordes wanting deedes, bee confounded: for the doctrine, is an ornament to the life, and the worke is an establishment to the life,* and the worke is an establishment of the doctrine. And Aquinas, The doctrine, saith hee, which he preacheth with his mouth, let him confirme with his work, which if he do not, he is worthy of shame and confusion. And Gorrā interpreteth it, one that needeth not blush to confesse the Gospel for his euil life. Anselmus readeth it vnreproueable. For, saith he, from a reproof riseth confusion to him that is reprovved, and he that cannot be reprovved, is not confounded. As if he should say, Shew thy selfe such a one in al thy works, as in none of them thou maiest sustaine the confusion of shame. Fro hence the our instruction may be this, That it is not enough for a minister to preach sound doctrine, vnlesse he be blamelesse in his life. And therefore

*ἀντιλογου-  
μεν ἑαυτοὺς  
ἐν τῇ συνεί-  
δησει. Rom. 6. 21.  
ἐν τῇ συνεί-  
δησει ἐν λό-  
γῳ.*

Iob. 17. 17.

Lib. 1. Epist. 1. 1.

1. Tim. 4. 16.

Alex. ab Alex.  
genial. dier.  
lib. 4. cap. 17.Sabellius En-  
mend. 1. 1. 3.Plutarch in  
Quaest. Centu-  
ria 1. Ramus.

our *Sanior Christ* in that excellent prayer of his for his Disciples; because they were to bee *Ministers* of the Word, prayeth for them to his Father; *Sanctifie them with thy truth, thy Word is the truth.* And indeede how can they cleanse others, that are vncleane themselves? how can they free others from pollution, that are polluted themselves? according to that saying of *Cyprian*: who can giue that which himselfe hath not? And the *Apostle* exhorteth *Timotheus*, to take heede to himselfe, and to doctrine. Attend first to thy selfe, and then to the teaching of other: whereupon the ordinary Glossie saith, He doth not say, Attend to doctrine and to thy selfe; but, Attend to thy selfe, and vnto doctrine: first, take heed how thou liuest, and then how thou teachest: for as *Caluin* well noteth, doctrine will doe little good, if holinesse of life bee not answerable. And great reason is there that *Ministers* of all other men should bee holy. For first, they administer the holy things of God: as the *Apostle* saith, they are *dispensers of the secrets of God. They beare the vessels of the Lord*, as the *Prophet* saith, and that after a more peculiar manner: and therefore it behooueth them especially to bee cleane, *Isay* 52. 11. And this the poore Heathen people, in their blind and superstitious seruice of their Idols, had a very great care of. It was one of their *Pontificall* lawes: *Let them come chastly to the gods, lest they vse pietie. They that do otherwise, God himselfe will reuenge it.* The *Priests* of Egypt, every third day did shawe their bodies, lest any filthinesse appeare, when they were offering their sacrifices. And those *Priests* that were troubled with Byles and Botches, were forbidden to study Diuination: either because it becometh not them to haue any vlcer in their mindes, that apply themselves to heavenly things: or else if they vse not a diseased beaust for sacrifice, nor diseased birds for Diuination: much more must they auoid such things in themselves. If these Heathen men had this care for the seruice of their false gods, which were but stockes and stones, the workes

workes of their owne hands : how much more ought wee to be carefull of all puritie and cleanness in the worship of the true God, who is a *consuming fire* against sinne and sinners, and who will be *sanctified in them that come neere him*, or else he will glorifie himselfe in their confusion. It was forbidden in the Law, that *whosoever had any blemishes, should not prease to offer the bread of his God* : as if hee were *blind, or lame, or had a flat nose, or any misshapen member, &c.* And howsoever this cceremonie be ceased, and be no more in vse : yet the equitie of it remaineth still, namely, that they that haue blemishes in their liues, or are misshapen in their soules, should not be admitted to serue the Lord, in the ministerie of his Word.

Heb. 12. 19.

Leu. 10. 3.

Leu. 21. 17, 18.

19, 20, 21.

Secondly, a *Minister* must goe before his people in the example of a godly life. It was the exhortation of our *Sauour Christ* to his Disciples : *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.* As in the Orbes and Circles of the Heauens, the highest Spheare moueth all the rest; and therefore is called the first Moouer : So the *Minister* being highest in the Church, should by his example moue and draw them that are vnder him vnto holinesse. For the people in our times will say to vs, as they said to our *Sauour Christ*, *What doest thou worke, that we may see it, and beleeue thee?* Not what doest thou teach? *Iohn 6. 30.* And therefore as it is said of him, that first *he began to doe, and then to teach, Act. 1. 1.* that he was first *mighty in deed, and then in word*, according as *Cyprian* saith, *Christ was a Teacher in words, and a performer in deeds; teaching what ought to be done, and doing whatsoeuer he taught.* And it is said of *Exra*, that first *he prepared his heart to seeke the Law of the Lord, and to doe it, and then to teach the precepts and iudgements in Israel.* So must it bee with vs, that wee may say with the *Apostle PAUL*: *Brethren, be followers of me, and looke on them that walke, so as ye haue vs for an example.* And, *Thinke of those things which ye haue both learned, &c.*

Matth. 5. 6.

Serm. 5. de

lapsis.

Luke 24. 19.

Exra. 7. 10.

Phil. 3. 17.

& 4. 8.

and

1.Tim.4.12.

Tit.2.7.

1.Pet.5.3.

Timos.

Seneca epist.6.

Doctr. Chr. lib.4.

John 1.23.

Dominica 3.  
aduentus.Plutarch. in A-  
potheg. vulgar.  
Lat. num.

and receiued, and heard, and seene in me. And to this purpose the Apostle exhorteth TIMOTHEVS, to be unto them that beleene an ensample, in word, in conuersation, in loue, in spirit, in faith, and in purenesse. And hee biddeth TITVS, aboue all things to shew himselfe an example of good works, &c. And the Apostle Peter exhorteth all ministers, so to carry themselues, as they may bee ensamples to the flocks. In all which places, the word that is vsed, doth signifie, that the life of a Minister should be such a patterne of godlinesse, as that it may set a stampe, and an impression thereof, as it were vpon his people. Men will sooner learne of their Ministers by their eyes, then they will doe by their eares. For they commonly beleue their eyes, better then they doe their eares. And it is a long course to teach by precepts, but short and effectuell by examples. When the people of Israel were to passe ouer Iorden into the land of promise, the Priests that bare the Arke of the Covenant, went before them: Iosb. 3. 15, 16, 17. So must the Ministers goe before their people in the journey to the Kingdome of heauen. And indeede, as Saint Augustine saith, though they profit many by saying that which they doe not: yet they would profit a great many more by doing that which they say. It is said of Iohn Baptist, that he was, the voice of him that crieth in the wildernesse. Whereupon Stapleton well obserueth, that he had not onely a well-sounding voice, but also he was a voice. Whatsoeuer was in him, namely, his food, his apparrell, his habitation, and his whole life, was a voice that cried and proclaimed repentance, mortification and holinesse. His life first cried, before his preaching. The same order should a Preacher obserue, that first he be a voice, and then lift vp his voice. They whose liues are not answerable to their doctrine, haue a voice indeed, but an emptie one, like sounding brasce, or a tinkling Cymball, 1. Cor. 13. 1. but they are not a voice, or at least, a man may say of them, as the Country fellow said of the Nightingale, when hee had stripped her out of her feathers, Thou

art

art onely a voice, and nothing else. This was it that made *Herod* reuerence *Iohn Baptist* so much, and heare him so gladly, not that he was a good Preacher: but chiefly that he was a *iust man, and an holy*. The *Heauen Philosophers* haue made three markes of a good Teacher: first, that he teach not sleightly and negligently, but diligently, and with due premeditation. Secondly, that he obserue a good order and methode in teaching, that his hearers may vnderstand him. And lastly, that his life be answerable to his words and profesion. Whereunto agreeth that saying of Saint *Augustine*, It is to little purpose for a Minister to command his hearers in words, if he doe not also goe before them in deeds. And therefore *Bernard* willett *Engenius* to consider, that it behooueth him to bee a forme of righteousnesse, a mirrour of holinesse, and a patterne of pietie. So should it be with all the *Ministers* of the Word, that they may exhort their people not by words only, but by deeds, not onely by the incitement of their speech and voice, but chiefly bee the example of their faith and vertue. And indeed if it be expedient for all men to liue orderly, much more doth it stand with reason, that *Ministers* be carefull that way, whose manners and conuersation should be a lesson and an example vnto others: For how can they see integritie and continency kept, if corruption, and instruction of vice begin to proceede from themselves? And therefore, to shut vp all in a word, as *Cyprian* well counselleth, let euery *Minister* labour to fulfill in deed, that which before he hath taught in word, that so he may be the greatest in the Kingdome of heauen, as Christ hath promised, saying, *Whosoever shall obserue and teach these words, the same shall be called great in the Kingdome of Heauen.*

This doctrine hath a double vse: first, for the *Ministers*: secondly, for the people. For the *Ministers*, it serueth first to reprove allthose that are carelesse this way, who as our *Saniour Christ* said of the *Pharises*, Say, and doe not:

H

Matth.

Mark 6. 10.

Confess lib. 10.

De Confid. lib. 4.

Cyp. lib. 3. epist. 1.

Cyp. lib. 1. epist. 11

Lib. 1. epist. 11.

Matth. 5. 19.





meth to bee comely and well-fauoured: but assoone as hee beginneth to walke, he appeareth deformed. So these Ministers (as is commonly said in disgrace of them) so long as they are in the Pulpit, are good men: but when they come downe, they are most wicked: or they are like *Davids* idols, in this respect also. They haue all the instruments of vertue, but they vse them not. They haue eyes to see that which is good, but they follow the worse: they haue the feete of their affections, but they are not mooued to good: they haue mouthes, but such as haue no taste of godlinesse. In a word, they haue *IACOB*s voice, and *ESAV*s hands: how can the poore people haue any hope their prayers shall be heard, when such prophane persons as these, are their mouth to God? especially seeing our Sauour hath said, that *God heareth not sinners.* *Psal. 115. 5. 6. 7.* *Genes. 37. 12.* *Iohn 9. 31.*

Besides, their example doth wonderfull much hurt to their people: *If the trumpet give an vncertaine sound, who shall prepare himselfe to the battell, as the Apostle saith?* The voice of a Minister is a trumpet, and it giueth an vncertaine sound, when it is not confirmed by the testimony of his vertues. In such a case no man will prepare himselfe, but rather euery one will laugh him to scoine, saying, *Thou that teachest another, teachest not thyselfe?* &c. If hee that is appointed to bee a guide in the way, shall tell the tra- ueller, that he must goe one way, and himselfe goe another way. The poore traueller, knowing him to be skil- full in the right way, will rather follow his steppes, then his words. In like manner, the Minister that is set to bee a guide in the way to heauen, if hee shall tell men the right way, but himselfe walke the way to hell: If hee shall bid them goe by the way of mercie, but him- selfe goe by the way of crueltie; if hee bid them goe by the way of temperance, but himselfe goe the way of drunkenness; if hee bid them goe the way of chastitie, but himselfe goe the way of vncleannes and whoredome,



Epist. 108.

Epist. 123.

De Doctr. Chr.  
lib. 4.

Cypr. l. i. ep. 11.

Jer. 23. 14, 15.

Mister Green  
bam.

it must needs be a great stumbling block vnto the poore people. That which *Seneca*, though an Heathen man, spake of the *Philosophers* of his time, may fitly be applied to many Ministers of these daies. I iudge none, saith hee, to deserue worse of all mankind, then they that haue learned *Philosophie*, as a certaine art set to sale, that liue otherwise, then they teach others to liue. They set forth themselues as examples of vnprofitable learning, being subiect to euery vice, which they inueigh against in others. Such a Teacher can no more benefit me, then the Pilor that is readie to vomit in a tempest. And in another place; The sicke partie hath no hope of health, whom the Phisician moueth to intemperance. These men, looke how much they build with their doctrine, so much they pull downe with their ill life; if so be he can build any thing that liueth ill: for as Saint *Augustine* saith; There are a number, that seeke for a defence of their euill life, quen from their Teachers themselues, answering in their heart, or it may bee, breaking out into speech, and saying, That which thou biddest me doe, why doest thou it not thy selfe? And so it cometh to passe, that they doe not heare him obediently, that heareth not himselfe: and the Word of God that is preached vnto them, they contemne together with the Preacher. Thus by their faults, they make an example of ruine and downefall to other. As the Prophet *Jeremiah* complaineth of the false prophets, that by their sinfull and filthy courses, they did *strengthen the hands of the wicked, that none could returne from his wickednesse*. Nay, from them wickednesse went forth into all the world. Hence is it, that one calleth ill Ministers the deuils hawks, and his best factors; because there is none that doth more build vp his Kingdom then they. As God knoweth, we see for the most part, that such Parishes as are pestered with them, are little better then the suburbes of hell. For alas, is there any thing to be found (except it be in some two or three, in whose hearts the Lord hath wrought a hungering and thirsting after

after the Word) but horrible swearing and blasphemy, beastly swilling and drinking (the Minister being not ashamed nor afraid, to make both himselfe and others drunke, as *Augustine* saith) filthy vncleannesse and whoredom, notorious prophanation of the Sabbath, &c? So that though the prouerbe seldome hold in the better part, yet it is alwaies true in the worse part (the force of our corruptions swaying vs that way) *Like Priest, like people*. So true is that saying of Saint *Cyprian*: The ruine of the ouerseer, is most pernicious to the downefall of them that follow him.

*Ser n. de ebrietate.*

*lib. .<sup>o</sup> p. 21.*

Againe, such Ministers doe exceedingly hurt themselves, and weaken the credit of their ministerie, and make euen the doctrine which they teach to be suspected. Saint *Augustine* maketh it the first degree of abuses, when a Preacher is without good workes, neglecting that in his actions, which hee teacheth in his speech. For the hearers doe easily contemne the sayings, when they see the workes of the Preacher differ from the words of his preaching. For the authoritie of a Preacher is neuer made effectuell, vnlesse by the practice of his worke, hee fasten it in the heart of his hearers. And in another place he saith, The life of the Teacher is of greater force to make the people heare him obediently, then the greatest waight of words: whereunto agreeth that speech of *Gregorie*: His doctrine is contemned, whose life is despised. And no maruell if the people giue no credit to such a mans preaching, because it is like a writing without a seale. And as in ciuill iudgement, the testimony of one man is not beleueued, but in the mouth of two or three witnesses, every word must be confirmed: so in preaching, men doe not beleue the voice of the Preacher onely, vnlesse it be further confirmed by the testimony of his life. As *Gregorie* saith; The authoritie of teaching is lost, when the voice is not helped by the worke. A Minister by teaching well, and liuing well, instructeth the people how to liue: but by teaching well,

*De decem abus. gradib.*

*De doct. Chris. lib. 4.*

*Matth. 18. 16.*

Luk<sup>e</sup> 19. 22.

De consider. lib. 3

Iohn 5. 36.  
& 10. 38.Leuit. 4. 2.  
12. 13 & c.Luk<sup>e</sup> 12. 48.Bern. de consid.  
lib. 2.

and liuing ill, he instructeth God how to condemne him. Nay, he condemneth himselfe by his owne voice; as it is said in the Gospel, *Of thine owne mouth will I iudge thee, thou euill seruant.* Such a man carrieth a candle before himselfe to shew others his filthinesse. He maketh his light to shine before men, that they may see his euill workes, and so despise both him and his doctrine. It is a monstrous thing, saith Bernard, for a man to haue the highest seat, and the lowest life, loftie words, and idle hands, much speech, and no fruite. Let euery one of vs therefore take heede, that our ill life confute not our good preaching. Happy is hee, who if his doctrine be refused, can yet say in some measure with our Sauour Christ, *The workes that I doe, beare witnes of me, that the Father hath sent me.* And againe: *Though yee beleene not me, yet beleene my workes, &c.*

Finally, the finnes of a Minister are more grieuous, then the finnes of other men. The waights of the Sanctuarie were double as heauie as the ordinarie waights of Marchants: signifying, that the finnes of Ministers should bee waighed with heauier waights, and so receiue heauier iudgements, then the finnes of ordinarie persons. And therefore in the Law, there was as great a Sacrifice appointed to bee offered, for the expiation of the sinne of the Priest, as of all the people. And not without iust cause: For a Minister hath, or should haue more knowledge then the people haue. Now where there is more knowledge, there the transgressor is liable to greater blame. As our Sauour Christ saith, *Vnto whomsoever much is giuen, of him shall bee much required.* And besides, the excellencie of his place is greater. And therefore, if his conuersation bee lewde and wicked, the more excellent hee is, the more deformed hee shall appeare in the sight of all men. As a little staine of incke is more scene in faire white paper, then a great one in browne paper: so a small fault in a Minister is more notorious, then a great one in another man. The sinne

sinne of a Minister is like the leprosie of *Nazab*, that rose vp in his fore-head, and was in euerie bodies sight, 2. *Corin.* 26. 19. but the sinne of another man is like the leprosie of *Moses* in his hand, which hee put in his bosome, and so kept it from being seene, *Exod.* 4. 6. Not that other mens sinnes also are not seene, but because they are not so much obserued, as the sinnes of the Minister.

A second vse of this doctrine to vs that be Ministers, is to excite and stire vs vp to endeuour, that there may bee an agreement betweene our hearts, our mouthes, and our hands, that as *Cyprian* said of Virgins, when men shal see our conuersation, they neede not doubt whether we be Ministers or no. And herein wee should labour to imitate God himselfe, whose seruants wee are, of whom *Salomon* saith, 1. *King.* 8. 24. that whatsoeuer hee spake with his mouth, hee performed it with his hand. It is an excellent thing, when men shall truly say of a Minister, that hee liueth as hee preacheth. And this did the Heathen man require of the *Philosophers* of his time, that their speech might agree with their life: for he, saith hee, hath fulfilled his promise, who is the same man, both when men see him, and when they heare him. As they that are teachers of Musicke, doe not onely giue certaine precepts to their scholars, but also shew them the practice of it by playing before them themselues: so the Minister should not onely deliuer wholesome doctrine to his people, but also shew them the practice of it in his owne example. And indeede, as *Hierome* writeth, The house and conuersation of a Minister, being set as it were on a watch-Tower, ought to bee the Schoole-mistresse of publike discipline. Whatsoeuer hee shall doe, all his people will thinke they may doe the like. And therefore, they must take heed hee giue no cause, that either ~~they~~ that will reprove him may seeme to raile vpon him worthily, or they that would imitate him, may

*Tract. 1. de habitu. Virg.*

*Seneca. epist. 75.*

*Ad Heliodor. epist. 3.*

Epist. 10.

Euseb. Eccl. hist.  
l. 6. c. 3.

Euseb. l. 11. c. 5.

Hisor. tripartit.  
l. 7. cap. 8.

Cic. in Ver. lib. 3.

may be cōpelled to offend. And in another place. The conuersation of a *Bishop* ought to be such, as he may conceiue the truth in his heart, and found it forth in his whole conuersation, that whatsoeuer hee speaketh, whatsoeuer hee doth, may bee the instruction of his people. And *Seneca* saith very wittily of Philosophy, which is much more true of Diuinitie, that it teacheth men to do& not to say, and requireth this of euery man, that he liue after his own Law, that the life dissent not from the speech : but that the life in it selfe be all of one colour, without any disagreement of all the actions. Such were the ancient Fathers which in former times flourished in the Church. As it is reported of *Origen*, that he had not only perfect Doctrin in his words, but also in his workes he shewed examples of perfect discipline, and it was said of him, This is he, that hath his life answerable to his word, because hee doth those things which he teacheth. And it is testified of *Gregorie Nazianzen*, that he profited much to the reformation of his people, because being a teacher of Religion, hee taught them many things by his words, but farre more by example: neither did they see, that he commanded his Disciples any thing, which he did not first himselfe. And *Erasmus* writeth of *S. Cyprian*, that his heart burned with Euangelicall pietie, and his speech was answerable to his heart: he spake eloquent things, and yet rather stout and constant, then eloquent. Neither did hee onely speake, but liue so. So should it bee with all the Ministers of the Word of God. And therefore the *Emperour Valentinian* writing to the *Bishops* about the election of a new *Bishop* of *Millaine*, saith in this manner: You know plainely, being taught out of Gods Word, what a manner of man a *Bishop* should be, namely, that he ought not by word onely to gouerne his people, but by his life also; and to shew himselfe a follower of all vertue, and to haue his good conuersation a witnesse of his doctrine. Wherunto agreeth that saying of the heathen Orator, that they lay vpon themselues a Law of innocencie,

innocency, continencie, and all vertues, that call others to account for their life. And questionlesse the neglect of this dutie is one maine and principall cause why the ministry of a number succeedeth no better. For while they speake out of their reading, and out of their iudgement, and haue no more care to practise that which they teach, the people are rather offended, and turned out of the way of godlinesse, then any whit prouoked to walke in it. And hence it commeth to passe many times, that a man of no mouth, as *Moses* calleth himself, that is, of very meane gifts, that leadeth a godly life, doth more good in Gods Church, then many a prophane man with greater learning. Which is not spoken to derogate any thing at all from the most necessarie helpes of learning, wherewith a Minister should be furnished: but rather to stirre vs all vp, as we haue been taught, to expresse in our liues, that we professe and teach with our mouthes. So would it come to passe, that as wee should doe more good to others, so we should make our Ministry more comfortable to our selues. Yea, as the Apostle saith, in the place before alleaged; *We shall save our selues, and them that heare vs.* *Exod. 4.10.* *1.Tim. 4.16.*

The vse of this doctrine to the people, is to admonish them, not to bee offended, though sometimes they see a Minister not liue as he teacheth. It is strange to see how curiously many men with gazing eyes doe prie into the liues and conuersations of Ministers, and if they find any thing neuer so little amisse, they stretch it on the tenterhookes, and make a mountaine of euery mole-hill: crying out with open mouthes against the ill liues of all Ministers, though their owne be a great deale worse. But hypocrites as they are, a man may well say vnto them, as our Sauour Christ said of such like in his time, *Why seeest thou the mote that is in thy brothers eye, and perceivest not the beam that is in thine owne eye?* But if the accusation were neuer so iust and true, that there were some Ministers (as God knoweth there bee too many) that confused their



good Sermons with their lewde liues: yet that ought not to make altogether against all preaching, no more then the bad dealing of many Lawyers and Physicians doth vterly condemne the whole practice of Law and physicke. Besides, there is in the Ministry, as in al other professions, a number that are in truth no Ministers, but euen the scum and refuse of the Ministry; and therefore it is against reason and equitie, to turne their vile and dissolute behaviour, to the generall disgrace of al godly Ministers. Again, it is most true, that the best Ministers that are, are not freed from the common infirmities and corruptions of mankinde, as the *Apostle* saith of *Elias*, that though he were a man of excellent graces, yet *he was subiect to the same passions that we are*. And as *Paul* and *Barnabas* confessed of themselves, in the same word, when the men of *Lysira* would haue sacrificed vnto them, *O ye men*, say they, *why doe ye these things? we are euen men subiect to the like passions that ye be*: neither are they indued with greater priuiledges against sinne, then other men (as the *Apostle Paul*, though rarely sanctified, doth acknowledge of himselfe.) And therefore, they are not able in all respects to performe and practise that which they teach to others: For if they could doe according to their doctrine, they were most happy. But alas, they that are most diligent and conscionable in admonishing others, cannot do it themselves. And therefore, men should rather labor to reape benefit by their preaching, then to wrangle and cauill at their liuing. For they are not to liue by the example of any man, but by the rules and precepts of the Word of God. And if the *Minister* teach the way of God truly, as the *Pharises* said of our Sauour Christ, though himselfe walke not alwaies with a right foote in the same; the people are to follow his doctrine rather then his life. As our Sauour Christ commanded the *Iewes*, that though the *Scribes* did say and not do: yet because they *sate in Moses his seat*, they should obserue and doe what soeuer they bid them obserue: *Mat. 23. 2, 3*. For doubt.

*Iam. 5. 17.*

*ἰσοπονησῶς.*

*ἡμῶν.*

*Acts 14. 15.*

*ἰσοπονησάμεν.*

*ὑμῶν.*

*Rom. 7. 10.*

*Sen. de beata  
vita, lib. 1.*

*Sen. epist. 94.*

*Matth. 23. 16.*

*Gal. 2. 14.*



doubtlesse, as Saint *Augustine* saith well to this purpose, He that teacheth wisely and eloquently, and yet liueth wickedly, hee instructeth many men by his preaching, though he be vnprofitable to his owne soule. And a little after he addeth: They may be heard with profit to others, which doe vnprofitably themselves.

*Diuiding the Word of truth aright.* The word here vsed is a borrowed speech, taken, as some expound it, from *Carpenters*, that cut their timber by a right line: or as others interpret it, from that cutting and diuiding of the sacrifices, which the Priests vsed in the Law: wherein the *Apostle* expresseth the chiefe and principall office of a Minister.

For seeing a Minister is implied in the most excellent profession of al others, namely, in propounding and deliuering the Word of truth vnto Gods people, then which there is nothing greater nor more precious in all the world, the *Apostle* here instructeth him, how hee is rightly to handle the same. Now this right diuiding of the Word consisteth: first, in the right interpreting of the Scripture. Secondly, in the right disposing of it in an apt and fit methode. Thirdly, in propounding and deliuering it in such plaine words and easie stile, as the hearers may vnderstand it. Fourthly, in applying the same vnto the hearers, as their capacity is able to beare, and as their necessity doth require.

For the first of these, the Minister must be carefull to interpret the place of Scripture, which he handleth, and to lay open the meaning of it, especially if there bee any thing in it, that is hard to be vnderstood. Thus did *Ezra* that learned *Scribe*, who was prompt in the Law of God, when he stood vp in the Pulpit which was made for the preaching, he read in the booke of the Law of God distinctly, and gave the sense. Now the Scripture is best interpreted, when it is interpreted according to the meaning of the author of it, that is the Lord. And if any shall obiekt, who hath knowne the minde of the Lord? I answer, that if in interpreting the Scripture, we follow the analogie of faith, we cannot faile

Rom. 12. 6.

Reza in Rom. 12

De Doct. Chr.  
lib. 3.Nehem. 8. 8.  
Exponendo sen-  
sum, dabant in-  
telligentiam per  
scripturam  
ipsam.

1. Cor. 2. 11.

1. Tim. 3. 16.

of the mind of the Lord. As the *Apostle* saith: *If we prophesie*, that is, if we expound the Scripture, *let vs prophesie according to the proportion of faith*. Where he sets downe the true Canon of discerning a true interpretation from a false, namely, if it be examined according to the infallible maximes and principles of Christian faith, contained in the *Apostles Creede*, as it is commonly called, which from the beginning of the preaching of the Gospell, was written as an epitome and abridgement therof, and was therefore worthily called the rule and square of faith. Whereunto agreeth that saying of *S. Augustine*, When diligence applied, shall perceiue it vncertaine, how a thing must be distinguished, or how it must be pronounced; let a man consult with the rule of faith, which he hath receiued from plainer places of Scripture, and from the authoritie of the Church. And indeede for the most part we shall find, that the harder places of the Scripture are interpreted by some other that are plainer. And therefore it is said of *Ezra* in the place before alleaged, as *Tremelius* readeth it, that when hee read the Law to the people, he opened the sense, and gaue the vnderstanding by the Scripture it selfe. But I will dwell no longer in the amplifying of this point: he that desireth to reade more hereof, let him peruse the learned Treatise of that worthy and reuerend man, Master Doctor *Whittakers*, wherein hee disputeth the same at large against *Bellarmino*.

The vse of it, in a word, is to reprocue first all those, who being sworne vassals to the Pope, make him the onely interpreter of the Scriptures. For howsoeuer they talke of the Fathers, and of generall Councils to bee consulted withall in this case, yet in the ende they bring all to the Pope, and make him the vmpire in the whole businesse. But the *Apostle Paul* hath taught vs, that *as no man knoweth the things of man, but the spirit of man that is within him: even so no man knoweth the things of God, but the Spirit of God*. That same Spirit, by whose inspiration the whole

whole Scripture was giuen, and by whom the holy men that *1. Pet. 31.* penned the Scripture were moued, he must needs bee the best Interpreter of the Scripture.

Secondly, it reprooueth those, who when they come to handle the Scripture in the hearing of Gods people, doe dwell onely in the rind or outward barke, and leaue the marrow and inward life and soule of the Scripture vntouched. For euen as the fruit of light metals, is about in the top of the earth: but those are richest, whose veine is hidden deepe, and will euery day more fully satisfie him that diggeth: so there are many excellent things hid, as it were in the bowels of the holy Scriptures, which with a superficiall and ouerly kind of studie, cannot be attained vnto. And therefore, if it bee the dutie of all that studie the Scriptures, to *search them diligently*, as our Saniour *John 5. 39.* saith, *yea, to seeke for the knowledge thereof as for siluer,* *Prou. 2. 4.* *and digge for it as for hid treasure.* Much more is it the Ministers dutie, who must open and explaine the same vnto the people. And the rather, because, as Saint Hierom saith, There is no word, no syllable, no title or accent, no little pricke in the holy Scriptures, but it is full of knowledge.

Thirdly, it reprooueth yet another sort, who search too farre into the Scriptures, and not contenting themselues with the naturall sense and meaning of the place, draw all to *Allegories*, and mysticall expositions. Concerning whom I will onely set downe what Saint Augustine saith in this case. As, saith he, they seeme to be much deceiued, which thinke there is nothing at all in the Scriptures, that signifieth any thing else, but that it was done after that manner: so they seeme to bee very bold, which auouch, that all things there, are wrapped vp and infolded in *Allegories*.

The second thing wherein the right diuiding of the Word consisteth, is the right disposing of the things to be deliuered in an apt and fit method. This is most necessary. For hereby euery thing commeth to haue his due place,

Epist. 89.

Macrob. Satur.  
lib. 1. prafat.

that it may bee orderly and methodically vttered. It is a true saying that *Seneca* hath to this purpose. It is a profitable thing, and very necessarie for him that would attaine to wisedome, to haue *Philosophy* diuided, and that great body to bee disposed into his members. For we are more easily brought by the parts vnto the knowledge of the whole. And a little after : Whatsoever is growne somewhat great, it is more easily discerned, if it be separated into parts. It were to small purpose, if a workeman had stones and timber, and all other stufte necessarie for the building of an house, vnlesse hee did dispose and set euerie thing in order. So likewise, it is to as little purpose, for a Minister to be furnished with plentiful matter of instruction for his hearers, vnlesse hee obserue an orderly methode in his teaching. Confusion hath euer been accounted the mother of error. And therefore in all things, men are carefull to proceede in an orderly course. In an armie, all things are placed in due order. And in a feast, the Sewer doth not onely set good meat on the table, but also disposeth euerie thing fitly in due place and time : much more should this be obserued of a Minister of the Word, in the right disposing of the food of mens soules.

This serueth for the reproofe of those that offend against this course in the two extremes. As first, such as obserue no order nor methode at all in handling of the word, but vtter whatsoever commeth on the tongues end. Whereby it commeth to passe, that many times they wander from their Text they know not whither, and are as farre from the scope and sense of it, as the East is from the West. And hence also ariseth another inconuenience, that they weary and tyre out their hearers by falling into odious and irkesome tautologies and repetitions, wherein they often lose themselues in such sort, as they cannot get out. Whereas *Seneca* saith wittily in disgrace of such a one, That it is no lesse vertue to know when to make an end, then how to speake.

Secondly,

Secondly, such as are ouer-curious in their diuisions. A thing which *Seneca* condemneth in the handling of *Philosophie*: I will diuide it, saith he, into parts, not into gobets: and, It is profitable to haue it diuided, not minsed. And againe, The parts should not bee innumerable and ouer-little. For it is as great a fault to haue too many diuisions, as none at all. And in a word, it is like to confuson, whatsoeuer is cut as small as dust. Much more is this a thing to be condemned, in diuiding of the holy Word of God. For they that are so nice in their diuisions and subdiuisions without end, are euen like the horse, that when hee goeth to drinke, blundreth and troubleth the water with his foote, which was cleare before: so do these leaue the Word of God by this meanes more obscure to the poore people, then they found it. Let it be our care therefore, to obserue a plaine and easie methode, contenting our selues with the naturall diuision of the Text, that our hearers in their vnderstanding, may be able to follow vs from point to point, as they are deliuered.

*In partes, non in  
frusta diuidam.  
Ep. 39.  
Ibid.  
Idem. n. vitij ha-  
bet, nimia quod  
nulla diuisio.  
Ib. d.*

The third thing wherein the right diuiding of the Word consisteth, is to propound and deliuer the instructions of it, in such apt and fit words, as the hearers may vnderstand it. Thus did *Ezra* open the law to the people in such plaine manner, as he caused them to vnderstand it. And the *Apostle Paul* professeth, that his preaching stood not in the intising speech of mans wisdom, but in plaine euidence of the Spirit, and of power. Hee did not set a glosse vpon the Word by humane art, as Marchants doe vpon their wares to make them more beautifull: but as he saith in the same Chapter, He did speake in words, which the holy Ghost taught him, comparing spirituall things with spirituall things. And indeed as the Gospell proceedeth not from men, but from God: so it teacheth things that are aboue mans sense and reason. And therefore in deliuering of the same, the Minister should vse not humane, but diuine eloquence. Gods Word is spirituall; and therefore the speech wherein it must

*Nebem. 3. 3.  
1. Cor. 2. 4.  
Verse 13.*

must be deliuered, must also be spirituall, euen taught by the Spirit. And that is a plaine and an easie stile, which is both most fit to carry the Word to the conscience of euery man, and also to expresse the Maiestie of the Word. And therefore the *Apostle* saith in another place, *that he had rather speake few words in the Church with his vnderstanding, than he might also instruct others, then ten thousand wordes in a strange tongue: 1. Cor. 14. 19.* To which purpose Saint *Augustine* hath a good saying: Hee that teacheth, must not care with how great eloquence he teacheth: but with how great euidence and plainenesse. For what doth purenesse of speech profit, which the vnderstanding of the hearer doth not follow? Seeing there is no cause at all of speaking, if they doe not vnderstand what wee speake, for whose sake wee speake, that they may vnderstand. And therefore he that teacheth, must shun all words that teach not.

De Doct. Chr.  
lib. 4.

Cicero in M.  
Anton. Philip. 3.

Horat. de art.  
poet.

*Abid.*

Sueton. in Oth.

This serueth to reprooue all those, that thinke scorne to condescend and stoope to the capacities of the poore people, but vse vaine eloquence, such as the hearers cannot vnderstand. As there are many that come into the Pulpit with an affected kinde of grauitie, as though they were great men, and with bombasted and strange new coined words labour to astonish and amaze their hearers, when (God knoweth) the matter is so idle and vaine, as that men of iudgement are almost sicke to heare it. To such the common prouerbe may be applied, There is great boast, and little rost. These men haue little desire to edifie their hearers, or to conuert soules to God, when they will not speake to their vnderstanding. It hath euer been accounted the best eloquence, and the best Orators haue alwaies made it their chiefest care, to expresse their meaning in the fittest and aptest words that could be. And therefore, *Otho* namus the Emperour, a man of excellent speech himselfe, rebuketh *M. Antonius* as a mad man, as writing such things which men might rather wonder at, then vnderstand.

Much



Much more is this a fault in a Minister of the Word, whose greatest desire and endeuour should bee to compose and order mans manners, and not their words, and to speake to the hearts, and not to the eares of his hearers. Affected eloquence may for a time tickle and delight the eare, but it vanisheth away like the emptie sound of musicke without fruite. *Seneca. epist. 100.*

The fourth and last thing, wherein the right diuiding of the Word consisteth, is to apply the same to the capacitie and seuerall necessities of the hearers: as if a Father should cut a loafe of bread in pieces to feede his children. The doctrine must be tempered to the estate and condition of the auditorie. This is the chiefe of all the rest, and therefore all the Interpreters beat most vpon it, as it were with one consent. *Beza* saith: Let him consider diligently, what the capacitie of his hearers is able to beare, and what maketh to edification. And *Piscator*: Let him wisely distribute it, and apply it to the necessities of his hearers. And *Aretius*: Let it be referred to the capacitie of the hearers: for it is right when we propound to our hearers, that which they are able to conceiue, that which their faith can vnderstand and beare. As a good Steward appointeth not so much food for an infant, as for those that are at full age: nor for a sicke, as for a strong stomacke. And *Anselmus*: That thou mayest neither giue holy things to dogs, nor cast pearles before swine: but mayest declare the Word, as it ought to bee, according to the qualitie of euery mans person, &c. And *Gorran*; namely, By teaching and preaching according to the necessitie of the hearers, that thou mayest giue strong meate to them that are perfect, and to babes in Christ milke to drinke. And *Lira*: To propound words agreeable to euery one, namely, more high points for them that are wise, and more plaine and easie lessons for the simple. And the ordinarie Gloss: According as is conuenient for euery one, that he may distribute spiritual things to them that are profound, and milke to little children.

Luke 12.42.

Heb. 5. 13, 14.

1. Cor. 3. 2.

Greg. in prolog.  
part. 3. past.

2. Tim. 4. 2.

Amos 8. 11.

children. And indeede, this is the chiefe part of a *Ministers* dutie, euen like a *faithfull and a wise Steward* to *give to euery one in the house their portion of meate in due season*: namely, that that is fit for them, and appertaineth vnto them. And the *Apostle Paul* compareth the grounds and principles of Religion, and points of *Catechisme* to *milke*, wherewith they that are *babes in Christ* must be fed: and the higher and profounder points of doctrine vnto *strong meate*, which belongeth to them that are of age, &c. Wherevnto his practise also was answerable: For he saith, *he gave the Corinthians milke to drinke and not meate, because they were not able to beare it*. One and the same exhortation agreeth not to all men. Oftentimes those things hurt some, that profit other some. Bread which strengtheneth the life of strong men, killeth little children. Hearbs which nourish some kind of creatures, kill other some, and a light whistling which appeaseth Horses, prouoketh Dogs. And therefore the speech of the Teachers, must be framed according to the qualitie of the hearers. Spirituall doctrine should be deliuered after the manner of food, wherein according to the rules of *Physicke*, foure things are to be considered. First, the substance of it, that it be wholefome and fit to nourish, not poysonfull and infectious: so the doctrine that is taught, for substance must bee sound and true, not false and hereticall. Secondly, the qualitie of it, that it be temperate and not too curious: so the manner of deliuering the Word must be plaine and easie, as hath bin said alreadie. Thirdly, the quantity of it, that it be not too little, for that weakeneth nature, nor too much, for that oppresseth and ouerwhelmeth. So the Minister, though hee neede not feare the excesse, because hee is commanded to *preach in season, and out of season*: yet he must be carefull that he scant not the people of the Word, and so bring that *famine* among them, which the Lord threatneth. And last of all, the necessitie of him that eateth: For one kinde of foode is fit for a sound body, and another for a sicke:

one

one for a young man, another for an old man : one for a weak man, another for a strong man. There bee many things which are wholesome to him that is in health, which are deadly to him that is sicke. Honey is nourishing to old persons, which yet, they say, hurteeth children, and breedeth gripings in the belly which gnaw the bowels. Againe, there must be varietie of food, according to the qualitie of the disease. As one kinde of medicine is not vsed for all diseases : so neither one doctrine agreeth to al men. To diuers diseases, saith *Bernard*, there agree diuers medicines, and stronger to them that are stronger. And a medicine that abateth one disease, increaseth the strength of another. Euery thing therefore must be fitted to the condition of the hearers. The Husbandman considereth well the qualitie of the ground, before he sow his seede. For there is no ground that is fit for all seede. But some seede will grow better on one soile then on another. And some plants will thrue and prosper well in one kind of ground, which will not like at all in another. So the *Minister*, that is, Gods Seeds-man, must consider the qualitie of his hearers, that he may fit his doctrine accordingly. The Fisherman doth not alwaies vse one kinde of net. Hee doth not fish with a casting-net in the midst of the Sea, where the great fishes might breake his net; neither doth hee spread great nets in the shore, to take little fishes, which might presently get out againe through the wide holes; for so hee should lose all his labour, but he fitteth his nets according to the fish which he desireth to catch: so the *Minister*, who is appointed to *fish men to life*, must apply his doctrine in such sort, as hee seeth his hearers may be soonest caught. And therefore very well saith *Gregorie* to this purpose, that it is a matter of great studie and labour, that in exhorting euery man, the Minister obserue and regard euery thing, and that al things be dispensed to euery man, that doe properly appertaine vnto him. But much more laboursome is it, at one and the same time, with the voice

*In Apolog. ad  
Gul. Abbat.*

*Virgil.  
Georg. lib. 1.*

*Ouid. de art.  
amandi.*

*Cur. past. part. 3.  
cap. 2.*

of one common exhortation to admonish innumerable hearers, labouring of diuers passions, that as it were with a two-edged sword, he may cut off on both sides the swellings of carnall thoughts, and like wraстlers, may turne himselfe euery way in striking.

There are foure sorts of Ministers that come to be taxed and reprooued by this doctrine: First, such as spend the time in deliuering vnprofitable & impertinent things, such as tend not at all to edification. As many take a great pride and busie themselues in answering friuolous and idle questions, which themselues had made before, for the ostentation of their wit. A man may say to them when they come downe, as *Phanorinus* the *Philosopher* said once to a boasting *Grammarians*, that had wearied him and others with an idle discourse: They haue taught many things which they knew not before, and which they had no desire to know. Or as *Musonius* said to such another; Both the speaker and the hearers lose their labour.

Secondly, such as delight onely to handle obscure and difficult points of doctrine, such as few or none of their hearers are able to vnderstand. A thing which euen the Heathen men haue condemned. Among the wise and ancient *Grecians*, the difficult and hard points of their religion, were neuer laid open to the discussing of ignorant people, but were closed vp with silence. And *Varro* remooued those bookes which hee wrote of the profoundest questions, and darkest mysteries of *Theologie*, from the sight and knowledge of the multitude, and shut them vp within the wall of the Schooles. Much more should the Ministers of the Word bee carefull not to handle deepe and intricate points of Diuinitie in the hearing of poore ignorant people, lest being *vnlarned*, and not able to vnderstand the same, they *peruert them to their owne destruction*, as the Apostle *Peter* saith.

Thirdly, such as deliuer good and profitable doctrine, but neuer apply it to mens consciences. Doctrine and application

*A. Gellius.*  
*lib. 4. c. 1.*

*Sen. epist. 45.*

*1. Pet. 3. 16.*

plication should not be separated: yea, the *Apostle* maketh 1. Cor. 14. 3.  
 this the chiefe end of *propheſſing*, that is, of preaching the  
 Word, namely, *to ſpeake to edifying, to exhortation, and to com-*  
*fort.* And he exhorteth *TIMOTHVS*, *to giue attendance,* 1. Tim. 4. 13.  
*as well to exhortation, as to doctrine.* And in his preaching  
*to rebuke and exhort, as well as to teach.* And the ſame he al- 2. Tim. 4. 2.  
 ſo commandeth *Titum.* And this himſelfe practiſed in all Tit. 2. 15.  
 his Epistles, where firſt hee ſetteth downe matter of do-  
 ctine, for the information of the iudgement, and then pro-  
 ceedeth to matter of exhortation, for the reformation of  
 manners. Doctrine indeed is profitable to perſwade the  
 iudgement: but it is the application of the doctrine, that  
 muſt worke vpon the heart and affections to winne them.  
 So that application is the very life and edge of doctrine;  
 without which it is dull, cold, barren, and as good as dead;  
 and doth little good vnto the hearers. Not becauſe there  
 is any defect in the Word, for it is perfect to all vſes and  
 purpoſes: but becauſe few or none will apply the doctrine  
 to themſelues, if the Miniſter neglect to doe it. For accord-  
 ing to the common ſaying, That which is ſpoken to all, is  
 ſpoken to none; becauſe euery man poſteth it off to his  
 fellow, and will not take it to himſelfe, vnleſſe the Miniſter  
 lay it home to his conſcience, and ſo apply it, (as Chriſt did  
 to the chiefe Priests and Pharises) as they may perceiue that Mat. 21. 45.  
*he ſpeaketh of them.* If a *Phyſician* ſhould preſcribe neuer ſo  
 excellent and approoued a medicine vnto his Patient, yet  
 if it be not applied, it can doe him no good. No more can  
 the doctrines of the Word, though neuer ſo excellent, vn-  
 leſſe they be applied to the conſcience. The Word of God Ephes. 6. 17.  
 is a ſword, yea, a *two-edged ſword* to cut both waies. But it Heb. 4. 12.  
 is like a ſword in a ſcabberd, and cannot cut at al, vnleſſe it  
 be drawne out by application. Now the bare reading of  
 the Word cannot doe this; it is the powerfull preaching  
 of it that worketh this effect. And therefore *Stapleton*,  
 though a Papiſt, and therefore no great friend to preaching,  
 yet he preferreth it infinitely before reading. Preaching,  
 ſaith.

Plin. Secund.  
lib. 2. epist. 3.

2. Cor. 4. 2.

Dominica. 12.  
post Pentec. of.

Gal. 4. 16.

saith he, planteth yong beginners, and watereth them that goe forward. And in another place: The voice of God soundeth most effectually in Sermons, not in books. And many times it commeth to passe, that one and the same sentence, which being read, made no impression in the mind, being spoken and deliuered in a Sermon, doth mightily stirre vs vp: and that which, though we know it before in reading, was not obserued; in preaching is obserued with admiration, and doth wonderfully please vs, which before we passed ouer without any taste.

Last of all, such as giue themselves to flatter their hearers, handling the Word of God *deceitfully*; or as it is in the Vulgar Translation, *adulterating* the Word: which *Stapleton* wittily expoundeth in this manner: They doe adulterate the Word of God, saith he, that doe not thereby seeke to beget children vnto God, but onely to benefit themselves in pleasing mens humours: as adulterers seeke for no issue, but onely intend their owne pleasure. These are they that fit their words, not to mens diseases, but to their desires, and doe not play the Physicians, but the clawbacks and the Parasites. But euery faithfull Minister must first terrifie mens minds with the threatnings of the law, and then, if need stand, raise them vp with the promises of the Gospel. And they that after this manner *diuide the Word a-right*, are sure by Gods blessing to see some fruits of their labour in the Church. The Minister must remember, that he hath to deale as well with the wicked, as with the godly; and therefore hee must so temper his doctrine, as neither the one may haue occasion giuen him to despaire, nor the other may take to himselfe the promises of God, when they are not due vnto him. This peradventure will bee troublesome, and it may be will procure him harred, as the Galatians counted the Apostle PAUL their enemy, because he told them the truth. But a Minister must not satisfie mens desires, but faithfully execute that which God hath giuen him in commandement. And as Physicians do many times

powre



powre bitter potions into mens mouthes, whether they will or no; and as *Surgeons* cut and seare mens wounds, though they struggle neuer so, if there bee necessitie: so the *Minister* must not respect the daintie and tender eares of the people, but must constantly aime at the ende of his Ministry. It was spoken in the commendation of our *Sauour Christ*, euen by the mouth of his greatest enemies, that *he taught the way of God truly, and considered no mans person*. He taught in truth; in his doctrine he spake nothing to winne the fauour of any man, he deliuered nothing but what the truth it selfe suggested vnto him. So must it bee with all the Ministers of Christ; they must neither respect the displeasure, nor the fauour of any man. *Stapleton* speaketh very peremptorily: They are the ministers of Satan, that either perswade, or promise, or dare giue peace to a wicked man without repentance.

Finally, this doctrine serueth to stirre vp euery one of vs to the faithfull and sincere performance of this dutie. We must not onely rehearse the Word of God by the way, but by diuiding it aright, we must fitly apply it to seuerall places, times and persons. And whether we purpose to teach, or to exhort, or to rebuke, or to comfort, wee must not please mens eares with an emptie sound of words, and with curious speeches made for ostentation: but wee must labour to pierce euen into the hearts of men, and to speake to their soules and consciences. And therefore, to shut vp all with that speech of Saint *Chrysostome*, A Pastor standeth neede of great wisdom, and sixe hundred eyes, that he may euery way rightly discern the disposition of mens minds, that he may know when he is to deale mildly and gently, and when roughly and sharply.

FINIS.